

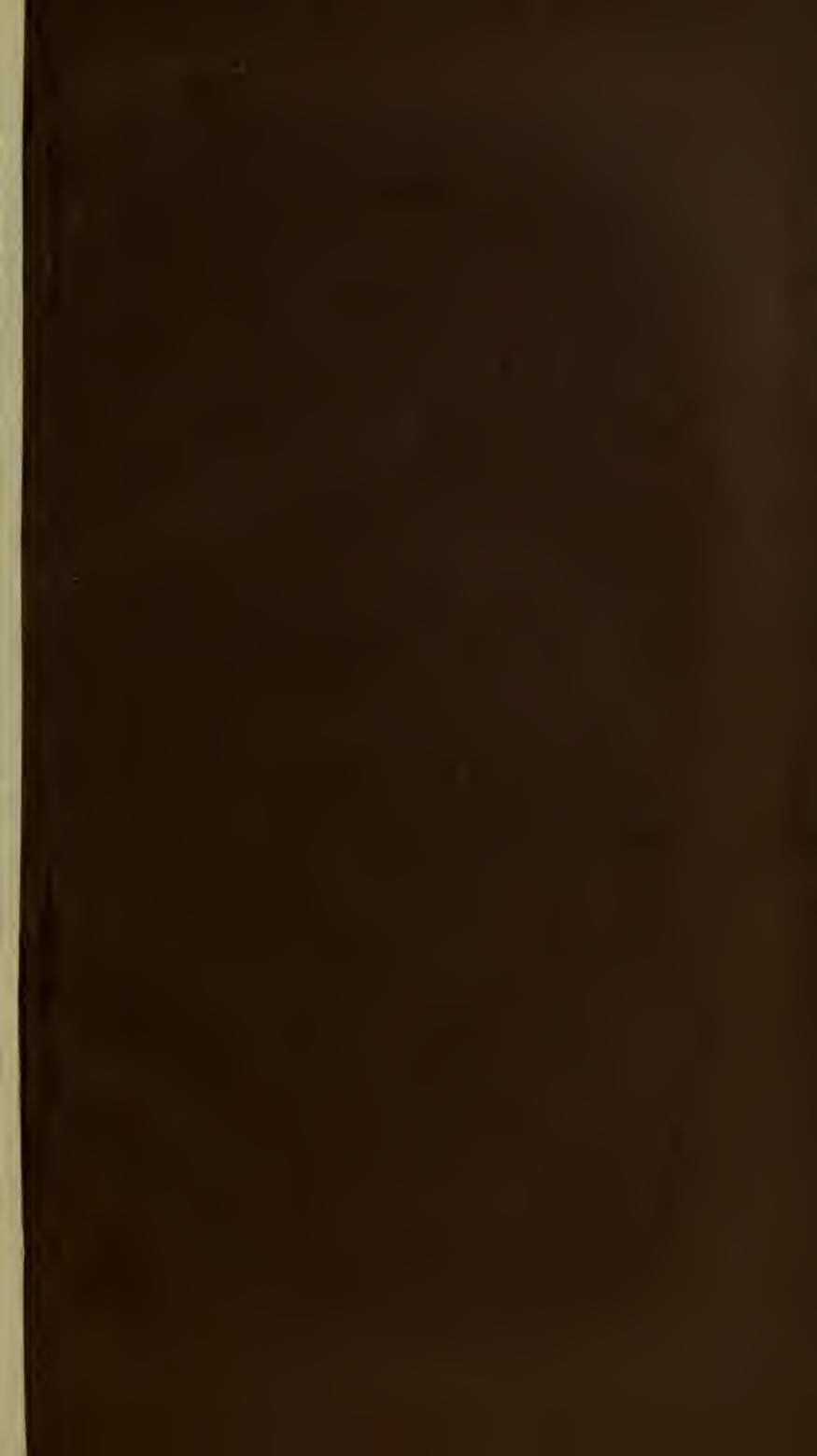
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EASY
INTRODUCTORY
'HEBREW' GRAMMAR.

A NEW
ELEMENTARY GRAMMAR

OF (WHAT IS USUALLY CALLED) THE
'HEBREW' LANGUAGE
OF THE OLD TESTAMENT.

[SECOND EDITION OF PART I. (ON THE READING),
TOGETHER WITH
A SHORT AND EASY GRAMMAR
IN THE FORM OF
'READING-LESSONS' AND 'NOTES'],
FOR SELF-INSTRUCTORS, AND FOR COLLEGES AND SCHOOLS.

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To the Memory of
MY FATHER,
WHO
TAUGHT ME HEBREW FROM EARLY CHILDHOOD
AND SPARED NO EXPENCE
IN OBTAINING FOR ME THE BEST INSTRUCTION,
THESE PAGES
ARE
GRATEFULLY INSCRIBED.

PREFACE TO THE SECOND EDITION.

THE FIRST EDITION of pages 1—51 of this book (published at the beginning of the year 1871) being very nearly exhausted, the author begs leave to offer his best thanks to those who have made it necessary for him to bring out a Second Edition of it now.

The 'Easy, Practical Hebrew Grammar,' (in 2 vols. 8vo.,) published by him in connection with his friend the late Dr. Bernard at the close of the year 1853, was out of print in 1870 and the author was then called upon for a new Edition of that Work. But he preferred to write a new book.

The First Edition (of pages 1—51 of this present work) was intended to be merely the First Part of a large Grammar entering into all the minutiae of the subject in order. And the MS. of a portion of Part II. of the Grammar had been in the Printers' hands for several days when it was taken back by the author and rapidly condensed and formed anew into what became the 'First Part of the EXERCISE-BOOK.'

It was with great regret that, through lack of leisure, the author found himself compelled to provide, for practical purposes, a work in a more condensed form and on a much narrower plan than that of the one with which he wished to have proceeded. But a new work of that kind necessarily requires time and much thought, and the author had not much time at his disposal—what he had was chiefly abstracted from (too often) much-needed rest. It was indeed a great pleasure to him, to do his utmost in labouring to supply a demand which previous toil and care in years of Teaching had been to some extent a means of causing. But nights were

not long enough, (for without rest sometimes further work is impossible), and days were too much occupied, and Printers also alas! were too much engaged, for the supply of pages to be rapid enough for the then pressing demand. A change of plan was therefore necessary.—

The most important portions of 'Parts II and III of the Grammar' were embodied in the EXERCISE-BOOK; And, for some less immediately important matters, References were made to the unpublished MS. of the Grammar. [Most of those References are omitted in the SECOND EDITION of the Exercise-book—because that MS. is yet unpublished.]

The subject is of large extent. Not only has the Exercise-book grown into a Volume, but moreover the condensed form in which one or two great matters had to be treated therein may seem to have made necessary some ADDITIONAL HELP FOR LEARNERS. The author has therefore added here to 'Part I. (on the Reading)' an EASY INTRODUCTION to the Grammar-portion of the Exercise-book,—in the form of 'READING-LESSONS' and 'Notes.' The full open arrangement of VERB-forms on pages 58—74 here (with Notes on some 'Variations,' on pages 74—107), and the DECLENSIONS of NOUN-forms on pages 109—118, will (it is hoped) enable the Student to master without much difficulty some important points from which he may securely advance at his leisure to the conquest by and by of large and goodly fields in the wide domain of 'Hebrew' Literature.

ST. JOHN'S COLLEGE, CAMBRIDGE.

February 1, 1877.

NOTE. A KEY to the 'Examples for Reading' is perhaps scarcely necessary;—but, for the convenience of those who may require the help, a 'KEY TO THE EXAMPLES,' is published separately. It will probably be useful to SELF-INSTRUCTORS.

* * The author will be thankful to any one who will kindly favour him with notice of the typographical (or other) errors which he may discover in the following pages.

PREFACE TO THE FIRST EDITION.

“KNOW what you have to do, and do it,” is good advice to a writer no less than to the Painter. We wish to bear in mind that ‘WHAT WE HAVE TO DO’ in Part I. is—to point out HOW TO READ WHAT WE SEE* in that part of the Old Testament Scriptures which is in the Language generally called ‘Hebrew.’ [The use of this current term is open to discussion, but such a discussion would be out of place just now here.] The study of this Language is important, not only as a means of education peculiarly valuable in itself, but also in regard to study of THE BIBLE as a whole:—it aids in a manner of its own the student of the New Testament; for *underlying the form* of the diction of this there are sometimes modes of thought characteristic of the Old Language; and (if the expression may be used) the Spirit of Old Testament Scripture breathes through the New.

Again,—were it not for the general absence of any knowledge of Hebrew, and the various opinions so unhesitatingly adopted (and sometimes strongly expressed) by those who know it not,—we might have supposed that a knowledge of this Language would be recognized as of at least some value in regard to the opinions which men hold about THE BIBLE. This BOOK—what is it?—Whatever may be men’s opinions about it, all must allow surely that a widely extended influence has been exercised by and through it on generations of mankind. Some seem to think that the world has got beyond it. Such persons generally know only, or refer only, either to some Translation, or to certain opinions held by leaders of their school or party. And there is end-

* Cp. Note (*) on p. 51.

less confusion, perplexity, *disorder* of thought,—may we not say ‘As might be expected’? And, all the while, far above the mists and the clouds of controversies respecting it, in bright clear light it is calmly shining. ‘Is this so?’—the question may be asked. And ‘Does it when studied *in itself* help to disentangle the intricacies of the problem of our life?—to unveil at all the mystery of our being?’ And ‘Does it *more*?’—

To help a little (if he may) the efforts of some who may wish to know for themselves the truth of this matter, is the aim of the writer. Too high an aim for him, it may be; but still he cannot but so aim. This first part of the elementary work on grammar which he has in hand is but small; and it falls far short of what it should be for such a purpose. More and greater defects than those which the author perceives in it may render it still more unworthy of the service for which he meant it.

For the removal of several defects and faults, it is his pleasing duty to acknowledge his obligations to the distinguished Hebrew Scholars, Dr Chance of Trinity College, Cambridge (and of Burleigh House, Sydenham-hill, London), and the Rev. Charles Taylor, M.A., Fellow of St. John’s College, Cambridge, who have favoured him with a careful examination of the Proof-sheets and with several important suggestions and corrections, as also to his younger friend, Frederick Watson, Esq. B.A., Naden’s Divinity Student (late Scholar)* of St. John’s College, who has also given him the benefit of his careful revision and caused several additional corrections. His most hearty thanks are due to these his friends for their kind and valuable assistance.

ST. JOHN’S COLLEGE, CAMBRIDGE,

February 1, 1871.

* Now the Rev. F. WATSON, M.A., Fellow and Theological Lecturer of St. John’s College, Cambridge, to whom the author is glad to record his obligations for much kind help given since the above was written.—(February, 1877).

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* The *i* being (as in *machine*) = *ee*.

HEBREW GRAMMAR.

PART I.

I. MODE OF WRITING.

1. HEBREW is written from right to left. The 22 letters are consonantal, more or less.

In pointed Hebrew the vowels are represented by marks attached to those letters. These vowel-marks are placed one *above*, one *in*, and the rest *below* the line of consonant-marks.

2. In each of these two sets of marks, there is a mark for Nothing.

i. The first of the 22 letters, **א** (called *Á-leph*), is the Nothing-mark among consonants. Without it Hebrew could have no word beginning with a vowel* (except the one vowel whose place is *in* the line of consonants, see § 11, p. 5). Such English words as **am**, **in**, **of**, would, if written in Hebrew fashion, stand thus :

א	א	א
o	i	a

ii. The mark for Nothing among Vowels is ֿ , called *Shva*. This is written below the letter to which it belongs, and expresses that this letter has no vowel.

* There would be no hook, as it were, on which to hang the opening vowel of the word. Some have considered **א** as a "*Spiritus Lenis*," others as an "*Unaspirated Aspirate*." It is often used as a *Root*-letter. See more hereafter.

3. In Hebrew every letter* must have either a vowel or the *Shva* shewing that it has no vowel. Thus:

m r f for	{	<i>from</i> would stand thus	m r f
			: o :
		<i>form</i>	m r f
			: : o

4. We may remark at once that it is usual to omit the *Shva* belonging to the last letter of a word when that last letter is *immediately* preceded by a vowel. The *Shva* belonging to the last letter is however then *understood*. Thus, such a word as *from* is written **m r f**; but, in Hebrew, *Shva* must be understood as *belonging* to the final consonant, though — be not given.

5. In Hebrew a vowel can be attached to the consonant-marks alone, never to another vowel. *Shva* too can be attached to the consonant-marks alone.

6. When a word ends in two† consonants with no vowel to either of them, the *Shva* is *written* beneath each of them. Thus, such a word as *form* is written **m r f**; neither of the two *Shvas* being then omitted and understood.

N.B. No pure Hebrew word has two *Shvas* together thus ending a syllable *anywhere else* than at the end of a word.

II. LETTERS AND VOWEL-MARKS.

7. NOTE. Of the 22 letters of the following Alphabet five have a different form at the end of a word; and six have a dot (belonging to them in *pointed* Hebrew).

* With certain exceptions, to be mentioned as soon as possible.

† There is no pure *Hebrew* word ending in *more* than two consonants without a vowel.

Numerical value.	Form ordinarily.	Form at the end of a word.	Power.	Name.
1	א		None	'A-leph
2	ב (1)		b v	Bêth Vêth
3	ג (2)		g	Gimel
4	ד (3)		d	Dáleth
5	ה (4)		h	Hê
6	ו (5)		v*	Váv
7	ז (5)		z	Zá-yin
8	ח (4)		kh†	Khêth
9	ט (6)		t	Têth
10	י		y	Yôd
20	כ (1)	ך (3)	k kh	Kaph Khaph
30	ל		l	Lá-med
40	מ (6)	ם (7)	m	Mêm
50	נ (2)	ן (5)	n	Nūn
60	ס (7)		s	Sá-mech
70	ע (8)		—‡	Ā-yin
80	פ (1)	ף (8)	p ph	Pê Phê
90	צ (8)	ץ (8)	ts	Tsá-di
100	ק		k	Kôph
200	ר (3)		r	Rêsh
300	ש (1)		sh s¶	Shîn Sîn
400	ת (4)		t th	Táv Tháv

In the list of Names á is to be pronounced broadly like *a* in *ball*.

ê represents the sound of *ê* in *fête*, *a* in *fame*.

î represents the sound of *i* in *machine*.

(-) above a vowel makes it long.

* Many pronounce ץ as the English *w*, and call it *Waw*. This is not recommended.

† *kh* stands for the guttural *ch* in *Loch*, or the German *Buch*.

‡ The pronunciation of ף is *inward guttural*. It is not usual to pronounce it among the best scholars. Some Jews have the custom of giving for it a nasal *ng*. This, however is not the true power of the letter and is by no means to be recommended.

|| Some represent ך by *q*, but as this letter might be mistaken by the Reader for *qu* it is advisable to employ for this purpose an English letter of which the value is better known than that of *q* by itself. The value of *q* without ך is not so well known in English that it may be used as a *mark of known value*.

¶ Moderns sometimes put שׁ (*sh*) after ש (*s*) instead of before it. This is a needless variation from old established usage, and cannot (except by a mistake) be supported by the present arrangement of the letters of the Arabic Alphabet.

The following Differences may be noticed between letters somewhat resembling each other:

(1) Between ב *b* and כ *k* (or כ *v* and כ *kh*), that the second one (of each pair) is more rounded below; and between each of them and פ *p* (or פ *ph*), that this last letter has a stroke inside it:—

(2) Between ג *g* and נ *n*, that the former has a slight opening between the base and the stem:—

(3) Between ד *d* and ר *r*, that the latter is round-shouldered; and between each of them and ת (*kh* final), that this last falls below the line:—

(4) Between ה *h* and ח *kh*, that the former has an opening at the left upper corner; and between each of them and ת, that this last has a projecting foot to the left:—

(5) Between ו *v* and ז *z*, that the latter has a crook in its back; and between each of them and ן (final), that this last falls below the line:—

(6) Between ט *t*, and מ *m*, that the former has an opening above and the latter below:—

(7) Between ם *m* (final) and ס *s*, that the latter is more rounded:—

(8) Between ץ (*Ā-yin*) and צ *ts*, that in the former two strokes go each of them down to the base whereas in the latter there is a short stroke on the back of the other which is longer and much bent; and between each of them and ף (*ts* final), that this latter falls below the line.

8. The vowel-marks are for (I) Five Long, (II) Five Short vocal utterances, as follows:

Form.	Name.	Pronunciation.
I. Long Vowels	1. { Kaumets or Kámets	au , *i.e. a as in <i>ball</i> (somewhat)—a guttural utterance. or á,
	2. { Tsā-rě	a long, i.e. e as in <i>where</i> (nearly), a as in <i>name</i> , ê as in <i>fête</i> .
	3. { Long Khē-rik	ee , i.e. i as in <i>machine</i> .
	4. { Khō-lem or Khó-lem	ou , i.e. o long with the lower lip held † inwards slightly.
	5. { Shū-rik	ū , i.e. u long with the lower lip projecting slightly outwards.
II. Short Vowels	1. { Pā-thakh	ă , i.e. a short, as a in <i>path</i> pronounced broadly (almost as <i>a</i> in <i>far</i>).
	2. { Sě-gol	ě , i.e. e short, as e in <i>men</i> .
	3. { Short-Khē-rik	ĭ , i.e. i short, as i in <i>tin</i> .
	4. { Kaumets-Khautúph	ǫ , i.e. o short, as o in <i>pot</i> .
	5. { Kibbáts	ŭ , i.e. u short, as u in <i>put</i> (somewhat).

* Some give *a* as in *father*, (some an *o*).

† As *ou* in *mount*. (Some say as in *mould* = *mold*).

[These eight pages, viz. 4₍₁₁₎—4₍₈₎, are not reckoned as part of the book. They contain merely what may be called “a little parenthetic talk” about some matters connected with the subject. The subject itself is continued on page 5, and these intervening pages need not be read by any who are at all pressed for time.

NOTE (I) may be thought to treat of matters of but small importance.

NOTE (II) is but an expansion of the Footnote on p. 4.

NOTE (III) contains merely a few practical observations which perhaps every one would have been able to make for himself.]

NOTE (I). MARKS FOR LETTERS (in Transcription).

It may seem needless to remark that:—

Distinction should be made between*

‘Marks for the Pronunciation, or POWER, of letters,’ and

‘Marks for such letters themselves (in Transcription);’

or, in other words, that,—as a ‘Phonetic Equivalent of a word,’ *i.e.* a ‘representative of its PRONUNCIATION,’ is not always the same as a ‘Transcript of its letters,’ so too a ‘Phonetic equivalent of a letter,’ *i.e.* a ‘Mark representing its POWER,’ is not always the same thing exactly as a ‘Mark for the letter itself (in Transcription).’

For example, the PRONUNCIATION of the French word ‘*honneur*’ may be represented by ‘*on-ūr*’; and any mark for ‘Nothing,’ to represent the Pronunciation or Power of the ‘*h*,’ would be clumsily out of place there as well as quite unnecessary.

But quite a different thing would be a TRANSCRIPT of the word in letters (or other signs) of some other language. For this purpose it might be requisite to have some mark for representing that ‘*h*,’ in order that the Full SPELLING of the word might be represented in the other characters.

Again the Pronunciation or Power of the ‘*c*’ in ‘*cell*’ and that of the ‘*s*’ in ‘*sell*’ are the same; and so that of the ‘*g*’ in ‘*gem*’ and the ‘*J*’ in ‘*Jenkins*,’ and so that of the ‘*c*’ in ‘*cat*’ and the ‘*k*’ in ‘*kangaroo*,’ etc.; and people find no difficulty in this, nor in having

* Some disregard the distinction and consequently fall into much confusion.

the same POWER marked by the same SIGN in an Alphabet. But if it were necessary to transcribe such words in the letters (or other signs) of some other language, it might indeed be necessary to have DISTINGUISHING MARKS for such letters. Now since, unhappily, so few comparatively are familiar with Hebrew, many wish to have Hebrew words transcribed for them in other characters. And it seems to be necessary at present to recognize and (to some extent) try to meet that wish. [We trust that with the progress of education the wish will die away. Greek Scholars do not want such transcripts of Greek words.]

Bearing in mind then the distinction mentioned above, at the beginning of this 'Note,' wherever in the following pages we think good to give the PRONUNCIATION OF A WORD we endeavour to give for this a simple PHONETIC EQUIVALENT—expressed in characters which are in common use and generally understood and as unmistakeable as possible, and SUCH ALONE without any additions. On the other hand, in the 'KEY TO THE EXAMPLES,' recognizing (as we do) a use to which it may be put by some who do not know the Hebrew letters, we endeavour to spell fully the Hebrew words in a 'TRANSCRIPT.'

There are various methods of such Transcription. And it is advisable that there should be as much agreement as possible. We adopt therefore as far as we may some signs which are already in use. Some however we must reject because they are either not simple enough, or not distinct enough, or too distressing to the eye of the Reader.

(1) We may allow the use of (') the '*Spiritus lenis*' (as it is called) in Greek, which—having NO CONSONANTAL VALUE at all—may be thought to be not inadmissible as a mark for $\aleph$. Some use the bare ' for this. But the use of a mark for a new and quite different purpose from any for which it is in common use may lead to confusion. Dr. H. Ewald, in his '*Lehrb. der hebr. Spr.*' uses the ' for $\aleph$ (sometimes) and ALSO FOR A QUITE DIFFERENT PURPOSE. Thus, on p. 51 [edition, 1870], he uses ' for the $\aleph$ of $\aleph\aleph$ *light*,—although he had used it just before AS A SORT OF APOSTROPHE in his

bél'ka for *bé-th'khá* (in which THERE IS NO **ℵ**), as also in his *ss'mítút* for *ts'mí-thūth* on p. 53, and in his *kā-ṭ'bū* for *ká-th'vū* on p. 54, etc. This latter frequent use of the ' is a fair and proper use of it which he, and all others, have full right to. We gladly cite Dr. E.'s practice as above, and we too must so use ' when we think fit. But might not a QUITE DIFFERENT use of it (for **ℵ**) cause confusion? Dr. E. in his *ekt'ba* for *ekh-ṭ'vá* (אֶכְחֶטְוָא) on p. 55 omits the ' for **ℵ** at the beginning of the word, or he would have the mark ' for two different purposes in one word! *—Others would use the ' for **ℵ**, only, refusing the other which is a fair and proper use of it and one that is needed sometimes. But, as they in avoiding that confusion fall into serious error, we had rather not follow them. It seems best to retain all common uses of the ' and to give it some distinguishing mark when we use it for **ℵ**. Anything, the pair of brackets even (as above), will do. We will therefore use (') for **ℵ**; but [N.B.] only in the 'KEY,'—never in these pages.

(2) The ' , the '*Spiritus asper*' (as it is called) in Greek, is in use as a mark for **ʔ**. It is not strong enough for representing fairly the STRONG 'INWARD GUTTURAL' value of **ʔ**. But since that is already so in use we may adopt ('), from lack of a better, as a mark for **ʔ**. The great difference between its value and that of the STRONG **ʔ** should be carefully borne in mind; also that the best Scholars usually do NOT PRONOUNCE **ʔ** at all. [The fact however of this letter being always a Full Consonant (although NOT PRONOUNCED IN PRACTICE) is never lost sight of among Scholars.]

N.B. We should PREFER the somewhat older forms of ' and ' , viz. † older form of the '*spiritus lenis*,' and † older form of the '*spiritus asper*,' for **ℵ** and **ʔ**.—But we see an objection.

(3) Further it is necessary for Transcription-purposes to have some

* As we find in his *j'thā'oréhu* on p. 155 (*ib.*), where the second ' is for **ℵ** and the first ' FOR THE OTHER PURPOSE (as above), but there is no notice of this being so. His corresponding transcript of אֶחָד on p. 486 would be *s''ā* (the second ' for **ℵ**, and the first ' for the other purpose); which however he does not give.—Thus the use of ' alone for **ℵ** seems open to some objection.

means of distinguishing between letters similarly sounded. The simplest means seems to be the use of some *additional mark for one* of two such letters. And the simplest additional mark is a SIMPLE dot placed beneath one of them,—as in

š for **Ḍ**, to distinguish it from **Ṣ** (s),

ṭ for **Ḍ**, to distinguish it from **Ṣ** (t).

(4) So we may give

k for **Ḍ**, to distinguish it from **Ḍ** (k),

v for **Ḍ**, to distinguish it from **Ḍ** (v).

[Obs. i. Such arbitrary signs, conveying of themselves no definite information, not being signs of known value in common use, cannot well be given as MARKS FOR THE 'PRONUNCIATION' or 'Power' of Letters—in an Alphabet. For some languages such are useful when fully defined. We abstain from the use of such on p. 3.

Obs. ii. We also abstain here as far as we can from the interminable disputes about pronunciation. And perhaps it is best to leave them to those whose nature it is to delight therein. The few remarks in Note II. below are perhaps almost necessary. And the following brief 'Obs. iii.' may be added here.

Obs. iii. There is a certain amount of correspondence between the Names and Powers (and also the Numerical value) of several of the Hebrew and Greek Letters.*

* * * The figures within () here are the Numerical values of the Letters of which the Names stand on the right of the ().

(1) *ʾAleph* & *Alpha*, (2) *Bêth* & *Bêta*, (3) *Gimel* & *Gamma*, (4) *Dâleth* & *Delta*, (5) *Hê* & *Epsilon* (formerly a mark for ASPIRATION), (6) *Vâv* & *Bau* (the *Digamma*, lost as a letter of the Alphabet but RETAINED AS A NUMERAL 6), (7) *Záyin* & *Zêta*,† (8) *Ḳhêth* & *Êta* (H,

* It is very interesting also to trace some correspondencies in Ancient Forms likewise. But this is certainly not a matter for a practical 'Easy' & 'Introductory' HEBREW Grammar.

† *Zêta* is said to have been the representative of TSÁ-DI formerly, and to have "taken the place" of [the now *lost* Greek letter] SAN—"standing originally 7th for ZÁYIN."

which was formerly an ASPIRATED GUTTURAL), (9) *Têth* & *Thêta*, (10) *Yôd* & *Iôta* (*Yôta*), (20) *Kaph* & *Kappa*, (30) *Lamed* & *Lambda* (? rather *Lamda*), (40) *Mêm* & *Mû*, (50) *Nûn* & *Nû*, (60) *Sámekh* & *Ksi* or *Xi*, (80) *Pé* & *Pi*.

The many changes, as well as the lapse of time, since "the Phœnicians introduced not only LETTERS but also many other matters-of-instruction among the Hellenes," may cause surprise at the remains of so much agreement as above rather than at such variations as the following :

(70) *Áyin* & *O-mikron*, (90) *Tsádi* lost in Greek (in which however there is the old *Sampi** with the value 900—the value of TSÁDI FINAL); —and so, the numerical values being thus shifted, the Hebrew sign for 100 is *Koph* whereas to the corresponding old Greek letter (*Koppa*) the value 90 is attributed ; and so we have, also, (200) *Rêsh* & (100) *Rho*, (300) *Shîn* or *Sîn* & (200) *Sigma*, (400) *Táv* in Hebrew & (300) *Tau* in Greek.

But this may be thought to be a matter for GREEK rather than for HEBREW Students.]

NOTE (II). PRONUNCIATION OF TWO OF THE VOWELS.

There is considerable difference of opinion with respect to the pronunciation of the FIRST Long-vowel $\text{—}\bar{\text{—}}$. There is a less important difference of opinion with respect to the pronunciation of the FOURTH Long-vowel $\text{—}\dot{\text{—}}$ (or, as it may also be written, $\text{—}\text{—}$).

(α) Some pronounce the First Long-vowel as an *o*. This may fairly be called an 'incorrect' pronunciation [Comp. a remark cited in Note (*) on p. 39].

(β) Another mode of pronunciation is fashionable, but open to

* It does not matter to us here whether, or not, the "later" Hebrews followed "the example of the Greeks" in using the "letters as Numerals;"—as also whether the Numerical value of 'Sampi' is due to its being placed after 'Omega,' or its being placed after 'O-mega' (800) due to its Numerical value (900).

some objections. Many,—instead of pronouncing $\text{—}\frac{\text{—}}{\text{—}}$ and $\text{—}\frac{\text{—}}{\text{—}}$ gutturally and fully as on p. 4,—give for $\text{—}\frac{\text{—}}{\text{—}}$ much such a value as that of *a* in *father*, and for $\text{—}\frac{\text{—}}{\text{—}}$ the sharp *o* value of *o* in *tone*. With this pronunciation the present writer was familiarised from his early childhood. It was the more common one, and is still preferred by not a few. But he deliberately gave it up more than a quarter of a century ago, and he had some difficulty in breaking free from the habit. He took the trouble to break free from that habit because he found that the pronunciation as on p. 4 is much more suited to the Language. Also, not only is this pronunciation (as on p. 4) the same as that of very great Hebraists, but moreover one may perhaps think that as the Language is a Guttural Language it is somewhat strange to banish from it THE Guttural vowel-sound. This is so banished if it be not allowed to the $\text{—}\frac{\text{—}}{\text{—}}$, for there is no other means of representing it in Hebrew.—And (may one add?) it is sadly amusing to see the mistakes often made by writers who have adopted the more fashionable pronunciation. One finds $\text{—}\frac{\text{—}}{\text{—}}$ put for $\text{—}\frac{\text{—}}{\text{—}}$, and $\text{—}\frac{\text{—}}{\text{—}}$ for $\text{—}\frac{\text{—}}{\text{—}}$, in beautiful confusion. IN THEORY they allow a longer-drawn utterance for $\text{—}\frac{\text{—}}{\text{—}}$ than $\text{—}\frac{\text{—}}{\text{—}}$, but IN PRACTICE people make no appreciable difference between them. And consequently they confuse them. In his now long experience as a practical teacher and lecturer the present writer has in several instances found that men who so pronounce have for a long time been unable to write the simplest piece of Hebrew Composition without making most serious mistakes in spelling—owing to their confusion of $\text{—}\frac{\text{—}}{\text{—}}$ and $\text{—}\frac{\text{—}}{\text{—}}$ by reason of their pronouncing the two so much alike.

The difference of pronunciation in the case of the $\text{—}\frac{\text{—}}{\text{—}}$ is of far less importance than the other. If any prefer the sharper to the more full sound of the Fourth Long-vowel, one would not much mind. We prefer the more full pronunciation of it which we have endeavoured to represent in the Table on p. 4. It is somewhat difficult to represent a sound accurately on paper. What one wishes to represent in this case is a 'throat-utterance' rolled through the WHOLE MOUTH, and issuing through an aperture formed by the lips—the lower lip being

held slightly inwards.—This careful description may seem unnecessary to some. It may be found useful hereafter.

NOTE (III). THE SOUNDS FOR SOME VOWEL-MARKS IN ENGLISH.

Learners sometimes feel considerable difficulty from what strikes them as “The difference of the Vowel-sounds in Hebrew from those of the English *a, e, i, o, u*,—as usually pronounced.” Since however in HEBREW THE SOUNDS ARE ALWAYS THE SAME FOR THE SAME VOWEL-MARK, whereas in English one-and-the-same mark may stand for a variety of sounds, there is cause for rejoicing rather than of feeling difficulty at THIS DIFFERENCE so far. For instance the *a* in *father* is generally called by a name (*Ay*), corresponding with the *é* in *fête* or *a* in *fate*, although it is generally pronounced differently: for the *a* in *fate* is uttered through a channel limited by the teeth; but that in *father, rather*, is uttered by keeping the teeth out of the way and employing the extreme upper part of the throat and back part of the *soft palate*. This value, and that of *a* in *call* (which is produced by the throat a little lower down), must be allowed to belong to a different class from that of the *a* in *fate*: and the Student may surely be congratulated that in Hebrew they are not all three of them represented by one and the same mark. Again, the value of *i* (in such English words as *file, time*, and the Personal Pronoun *I*) is not that of a *vowel simply*; although we reckon it among our English vowels. The *i* as usually pronounced in English is somewhat more than a simple vowel. There is a distinction between vowels and consonants, viz. this:—that a vowel-utterance is a simple vocal utterance *through* the organs of speech, a vowel-mark being the representative of such an utterance; whereas a consonant-letter is a mark of movement of an organ or organs in the process of vocal utterance, ‘*sounding along with*’ (as the word ‘consonant’ itself implies) or, more strictly, *modifying* the issuing stream of *vocal-utterance*. Thus the VOWEL-MARK representing the particular *vocal-utterance*, the consonant-letter represents

any *movement** of organs combined with that vocal utterance. Now if any one will observe closely what he does (naturally) in saying “I,” he will perceive that a movement, either of the teeth or of the tongue in the palate, is concerned in the utterance. This *movement* is recognized as consonantal in the word *aye* (that “bare vowel ‘I’” in Shakespeare’s phrase,—*Rom. and Jul.* iii. 2,—

“I am not I, if there be such an I”).

The word *eye*, like which most pronounce *I* now, requires the like *movement*. It is remarkable, therefore, that in our list of vowels *a, e, i, o, u*, the true value of the 2nd is one of the values assigned to the 1st, the true value of the 3rd is given to the 2nd; and to the 3rd is attributed a value which seems to have in it what is *consonantal* as well as vowel utterance.

* The more advanced student will recognize the agreement of this with the use of the technical term הַנְעָה (*movement*) for the *pronunciation* of a consonant, even though the consonant be also what is technically termed a “perceived *Resting-letter* (נֶחַ נִרְאֶה).” Thus R. D. Kimkhi writes of the last-word-but-two in Ps. v. 9, that it “comes with הַנְעָה (*movement of i.e. pronunciation of*), the first root-letter ‘י’;” where the letter referred to has י̄ quiescent (§ 21). Compare also the following remarks of M. Silvestre de Sacy at the beginning of his *Grammaire Arabe*:

“Les éléments de la parole sont de deux sortes: les sons, nommés aussi *voix* par quelques grammairiens, et les articulations. Les sons consistent en une simple émission de l’air modifiée diversement. Ces diverses modifications dépendent principalement de la forme du passage que le canal vocal et la bouche prêtent à l’émission de l’air, mais elles n’exigent aucun jeu des organes extérieurs. Les articulations sont formées par la disposition et le mouvement subit et instantané des différentes parties mobiles de l’organe de la parole. . . . Ces parties, diversement disposées, opposent un obstacle à la sortie de l’air; et lorsque l’air vient à vaincre cet obstacle, il donne lieu à une explosion plus ou moins forte et diversement modifiée, &c.”

Somewhat similarly Dr. H. Ewald writes (*Lehrb. der hebr. Spr.* p. 76 of the edition of 1870): “Vocal ist der ansich klare laut, entweder rein auslautend (*a*) oder von den obern und untern organen etwas beengt (*i, u*), immer aber noch aus offenem munde ungehemmt hervorschallend. . . . Ein mitlaut fürsich ist . . . noch kein voller fester laut.” The following is wordy: “Während nun der vocal der reine athem ist, laut werdend auf verschiedene art, kann er zugleich von den ansich stummen lauten (mitlauten) der sprachwerkzeuge, kehle, gaumen, zunge und mund, begleitet, gehalten, beschränkt, angefangen und beschlossenen werden; und indem diese laute noch viel manchfacher sind als die vocale, auch auf die verschiedenste art mit diesen verbunden werden können, entsteht die grosse menge möglicher sylben.”

One is tempted to think that De Sacy’s lucid style and master-like exposition betoken a more intimate and exact knowledge of what he is writing about.

* אההע	Guttural	רמלנת	Lingual
גיכק	Palatal	בומפ	Labial

10. They may be read, for Practice, in the following lines:

תתשִׁרְקֶצִין בַּפֶּה עֲסֵנִן מִם לְכָךְ כִּי יִמְחֹזֶה דְּרָגָה בָּבָא :
בַּכֶּבֶד גִּגַּג דְּרֹדֶךְ וּזֵן מִמֶּסֶם צִעִין שֵׁשׁ תִּתַּח :

A A A A A + A A B B B B
C C C D E F G H I J K L M N O P Q R S T U V W X Y Z

(1) A Consonant with a Vowel,—as **ᑭ**, **ᑭᑦ**, etc. above ;
 (2) A Consonant with a Vowel *followed by a Consonant,*
or by two Consonants,—as in the following words
 (to be read from Right to Left, and to be SPELLED):

if אם *im*, to אל *el*, *mêth* מֵת one dead (*m.*), *bên* בֵּן a son
auv אוֹב a father, *douv* דּוֹב a bear, *păkh* פֶּךְ a flask, *yaud* יָד a hand
heen הֵין a hin, *săk* שַׁק sack-cloth, *vauv* וּו a hook, *khăg* חֵג a festival
gûsh גּוֹשׁ a clod, *nêts* נֵץ a hawk, *Zeeph* זֵיף Ziph, *Tsour* צֹר or צוֹר Tyre
mïkh-maur מִכְּמַר a net, *touph* תּוֹף a timbrel, *kous* כּוֹס a cup
yăshk יֵשֶׁק he will-give-drink, *gôph-reeth* גּוֹפְרִית† brimstone, *êt* עֵט a pen

Obs. ך may, at the *beginning of a word*, stand as a syllable by itself as in ךֿי ū-meé, ךֿוּ ū-voú. It is the only vowel which can stand as a syllable by itself. It may also be attached to א as in אור ūr, אורים ū-reém; or to any Consonant as in לוּ lū, טוב tūv. It then always stands *after* the letter to which it is attached.

* From the peculiarity of **N**, it must either be allowed to have a Class to itself or be put with others in a Class the *full* conditions of which it cannot satisfy. The latter has been preferred by those who have classed it as above.

† The $\frac{1}{2}$ is $\check{o}$ (*K. Khautuph*), i.e. No. 4 of (II) on p. 4.

‡ 7 is *Final Khaph* (p. 3, No. 20) with *Shva*. See more on p. 7, Note (‡).

12. The 3^d Long-vowel 'ֿֿֿ (§ 8, I. 3) has, with the ֿֿֿ, a ' belonging to it.* The two *together* stand for this Vowel. But

[Sometimes, in the Bible, the ' is not written, and the ֿֿֿ alone stands for the 3^d Long-vowel (looking like the 3^d Short-vowel, § 8, II. 3). This is called 'Deficient' or 'Defective' *Long-K̄h̄erik*.† It has the full value of 'ֿֿֿ.

N.B. Sometimes, in the Bible, the 3^d Short-vowel (ֿֿֿ) has ' standing after it (and so looks like the 3^d Long-vowel); i.e. 'ֿֿֿ stands sometimes for SHORT-K̄HERIK.]

13. The 4th Long-vowel has two forms, ֿֿֿ and ֿֿֿֿ (§ 8, I. 4). The form ֿֿֿ* is called '*Full K̄houlem*,' and the form ֿֿֿֿ is called '*Deficient K̄houlem*.'† Their vowel-value is the same.

N.B. The 'Deficient' form (ֿֿֿֿ) is *never used at the end of a word*.

14. The 5th Long-vowel '*Shūrik*' (ֿֿֿ*), the only Vowel which stands in the line of the Hebrew Consonants, cannot be represented by the dot alone without the ֿֿֿ. But

['Deficient' or 'Defective' *Shūrik*† is sometimes represented by ֿֿֿ (*Kibbuts*), which then has the full vowel-value of *Shūrik*.

N.B. Also, the ū of *Kibbuts* is sometimes represented by ֿֿֿ* in the Bible.]

15. In appearance the 4th Short-vowel ֿֿֿֿֿ does not differ from the 1st Long-vowel. But these are quite different vowels. The Student will be able to distinguish between them soon. At present we will always help him by SPECIALLY MARKING any ֿֿֿֿֿ which stands for ō.‡

16. In any HEBREW word (α) the number of syllables is the same as the number of Vowels; for (β) there is no syllable without a Vowel in it, and (γ) no Consonant ever has more than one Vowel at a time, and (δ) no Vowel ever has another Vowel in the same syllable with itself, and (ε) two Vowel-marks are never combined to represent a *single* vocal-utterance.§ [(ζ) Of course no Consonant can ever have at once both a Vowel and a *Shva* to show that it has no Vowel.]

* For this, the 'full form', some use the expression '*scriptio plena*.'

† For 'deficient form' some use the expression '*scriptio defectiva*.'

‡ From an old use of the mark ֿֿֿֿֿ for this 4th vowel ō, its name may not improbably have arisen. For, שְׁוָא was (in *Masora*, i.e. Tradition) used as a name for ֿֿֿ (*Shva*); and *K̄hautūph* (קְהוּטִיף), being strictly the Passive Participle of קָהַט may therefore express "written with Shva (lit. *Shva'd*)." Hence, ֿֿֿֿֿ being *Kaumets*, ֿֿֿֿֿ is *Kaumets K̄hautūph* (lit. *Kaumets Shva'd*).

§ Therefore there is properly no such thing as a *diphthong* in Hebrew.

17. All the vowels and consonants occur in the following few words, and some of them more than once.

Obs. *Kaumets-Khautúph* is marked with an asterisk here.

Syllables are divided by a vertical line, where it is necessary.

- | | |
|--------------------------|--|
| 1. גִּי a fleece | 8. צוּ a precept |
| 2. טל dew (pause + form) | 9. באים comers (m.) |
| 3. קץ an end | 10. עורי awake thou (f.) |
| 4. שִׁיר plaister | 11. הֵנִיחַ* he was made to
go down |
| 5. דָּגֶן corn | 12. יִשְׁתַּבֵּחַ he will keep-
threshold |
| 6. כּוֹכֵב a star | 13. מִשְׁלָךְ‡ flung (sing. mas.) |
| 7. פֶּן lest | |

18. Excepting the cases mentioned in §§ 12, 14, 15, each Hebrew vowel-mark represents always one and the same vowel-sound. Where a change of vowel-sound is wanted, a different vowel-mark is put.

It may be well to caution the Reader to be on his guard against adopting usages of his own language as affording him trustworthy guidance for his practice in Hebrew. Does any desire the familiar *a, e, i, o, u*, (as *we* call them)? Let him bear in mind that in English we do not limit each vowel-mark to one vowel-sound, and the representation of our pronunciation on paper is consequently very imperfect.

* *š*, *Kaumets-Khautúph*. See "Obs." above.

† The meaning of this expression will be seen by and by; it will be given as soon as possible.

‡ This word, No. 13, is given here as a means of introducing to the Reader's notice a case of exception to § 4, viz. this: When the last letter of a word is ך, as here, the Shva belonging to the last letter of a word is *written* inside the ך instead of being understood as usual.

[Further, it may be here remarked that

i. When this final letter has its dot, besides, the Shva is put below the dot (thus ך):

Similarly, ii. When the ך has ׀, this vowel is written *inside* the letter (thus ך),

And iii. When the ך has its dot, as well as a ׀, the ׀ is put below the dot (thus ך).

[19. Of the ten vowels given in § 8, it is seen that there is a certain correspondence between the 1st, 2nd, &c. of the one set and the 1st, 2nd, &c. of the other. The inter-relation may be more fully pointed out by means of the *anticipatory statement* that, in the process of Hebrew word-forming, certain broad facts of usage stand out in regard to the shortening of Long into Short vowels, and the lengthening of Short into Long ones.

The following great Leading Rules may be given :

Long Vowels.				Short Vowels.				Long Vowels.			
—	is	shortened	into	—		—	is	lengthened	into	—	
—	...	...	...	—	}	—	...	...	...	—	}
—	...	...	...	—		—	...	...	...	—	
—	...	...	...	—	}	—	...	...	...	—	}
—	...	...	...	—		—	...	...	...	—	

The *Three* grand classes to which the ten vowels are thus reduced are more clearly seen in the following Table, in which the arrow-heads point out the interchange just now mentioned.

I.	(1)	—	↔	—
II.	(2)	—	↔	—
	(3)	—	↔	—
III.	(4)	—	↔	—
	(5)	—	↔	—

The expressions *Long* and *Short*[†] vowels are used here

* *š*, Kaumets-*Khantúph*.

† In place of these terms, 'Long' and 'Short,' Hebrew writers used 'Great' and 'Little.' This difference in the expressions *may* correspond with a difference of conception, and should be borne in mind by any one who deals with their expressions. To deal with their *differing* expressions as if they were the *same* as our own, may very probably cause one not only to fail of apprehending their meaning but even to form wrong notions respecting it.

with reference respectively to the length and shortness of the time of breathing through the particular channel which defines the stream of utterance in each case.

20. The defining channels for the above-marked vowels are 3 in number, corresponding with the 3 Classes I, II, III. In I, (the tongue being kept *down*) the channel of utterance is that of throat and *whole* open mouth for $\neg$, and that of the open mouth (particularly the back part of the soft palate and the extreme upper throat) for $\neg$; In II, the utterance is palatal and through the slightly-opened teeth; the middle of the tongue rises towards the roof of the mouth for $\neg$ and $\neg$, and *much more* for $\neg$ and $\neg$. In III, the utterance is through the slightly-opened lips,—the lower lip being held within the upper one for $\neg$ and $\neg$ ($\ddot{o}$), and made to project a little beyond it for $\neg$ and $\neg$ for which last two the middle of the tongue is also *up* towards the roof of the mouth.]

III. SHVA MOVING [& QUIESCENT],—COMPOUND SHVA.

21. In Hebrew there are not only such syllables as *ro*, *ram*, *rend*, see § 11,—but also such as *fro*, *tram*, *trend*, i.e. having TWO CONSONANTS before a Vowel. The first of two such Consonants in Hebrew has a Shva (§ 3), as in (i) כְּלִי (klee), (ii) כְּנֶרֶךְ (k'nêr), (iii) כְּנֶרֶךְ (k'nêrd). And

Def. (1). A SHVA under a letter which BEGINS a syllable is called SHVA 'MOVING.'

Def. (2). A SHVA (whether expressed or understood) at the END of ANY syllable is called SHVA 'QUIESCENT,' as that under the ך in (ii), and under the ך & ך both in (iii) above and also in (iv) סִרְפָּד (sir-paud).

Def. (3). A syllable which DOES NOT END IN SHVA is called 'OPEN' (and also 'SIMPLE'),—as כֶּ, כֶּסֶּ, כֶּי, כֶּנֶּ; and

Def. (4). A syllable which ENDS IN SHVA is called 'CLOSED' (and also 'COMPOUND'), as those in (ii), (iii) & (iv) above.

22. The *Shva Moving* requires special attention. Occurring, as it does, beneath a consonant which has no vowel and therefore is carried on to the next consonant, *Shva Moving* may be said to mark the hiatus between the 1st and 2nd of *two com-*

* The terms *Quiescent* and *Moving* are simply English equivalents of Hebrew terms current among Hebrew writers.

*bined consonants**. The hiatus is more or less perceived according as the combination of consonants is more or less difficult. There are combinations of consonants in Hebrew which we are not familiar with. These may at first present to the beginner some little mechanical difficulty† which he will soon get over by practice. There are, however, certain consonants in the utterance of which there is such difficulty that no one could avoid making the hiatus perceptible in endeavouring to combine one of these (having no vowel) with the consonant following.

More fully :—In any case of such a combination of two consonants as, for instance, the **f** and **r** in the English word **fro**, the organs are first prepared for producing the first consonant **f** and then shifted rapidly for producing the second consonant **r** so that the two combined are brought out together upon the vowel-utterance, the mark for which (viz. **o** here) is attached to the second consonant.

When, instead of the **f** in **fro**, a Hebrew consonant involving difficulty of utterance has to be combined with a consonant after it, and an effort therefore is commenced and at once broken off—and the organs prepared for producing the consonant which follows,—a perceptible hiatus is unavoidable.

This perceptible hiatus involves an *approximation* to vocal utterance or vowel-sound; and, in order to give a hint of the vowel-sound chosen in each case, a short-vowel‡ mark is put by the side of the Shva which marks the hiatus. Of the short vowels only three are used for this purpose, viz. — , — , — ||,—for,

approximation to ĩ (as well as to ẽ) is, for practical purposes, sufficiently marked by — , and

approximation to ũ (as well as to õ) is, for practical purposes, sufficiently marked by — .

[This agrees with what was said above that there are Three Classes in

* In Hebrew there are never more than two Consonants so combined;—i.e., in other words, there are never two moving Shvas consecutively.

† It is this, most probably, which has given rise to the great mistake of some that *Shva* stands for a *half vowel*! The vowel of the second Consonant (or the corresponding *Short-vowel*) may sometimes be very slightly heard during the combining process, but the — must not be mistaken as a mark for that.

‡ Of course the Long Vowels are excluded by the nature of the case; for, it is *approximation* only to vowel-sound that is spoken of. Approximation to a Long Vowel would involve somewhat more than a short vowel.

|| õ , Kaumets- K̄hautũph .

which all the Ten Vowels may be grouped. It may be added that the three vowels just now mentioned, viz.

ֿ, ֿֿ, ֿֿ*,

may be taken as representative vowels of the Three Classes; and that the vowel-points in Arabic are but three, corresponding therewith.]

23. ֿֿ (i.e. Shva with Pathakh) is called *Khatéph-Pathakh*,

ֿֿֿ (i.e. Shva with Ségol) is called *Khatéph-Ségol*, and

ֿֿֿֿ (i.e. Shva with Kaumets-Khautúph), *Khatéph-Kaumets*†,

and each of these compound forms is called a *Compound Shva*.

24. The Consonants to which the Compound Shvas belong are the four ע ה ו א. Beneath any of these a Moving Shva always takes one of the three compound forms in § 23.

Obs. Shva occurs sometimes in compound form under letters other than ע ה ו א, in some instances for Declension and Conjugation reasons (as will be seen hereafter), and sometimes in cases of perceived hiatus in combining two consonants with the vowel of the second one.

25. Simple ֿֿ under any of ע ה ו א is, by § 24, *Quiescent*.

26. In the case of א the difficulty is of a different nature from that spoken of in § 22 above. Thus, for example, the word for *say thou (m.)* is אמר, the א having a *Moving Shva* and the מ a ֿֿ. But the א and the ֿֿ beneath it having each of them no pronunciation-value, all that could be pronounced would be מר which means *myrrh*. The difficulty of notifying the presence of the א is avoided by the use of a compound form (ֿֿֿֿ in this case) for the Moving Shva beneath the א; so that the word becomes אמֿֿֿֿר *emour*, in which there is approximation to *é*-sound before saying *mour*.

* *ō*, Kaumets-*Khautúph*.

† *Rarely*, ֿֿֿֿ is for *ō* K. *Khautúph* (p. 6, †), cp. Ez. 26. 9.—Gesenius, in

“Grammaticis legibus contrarium et non ferendum est לֵבִי לֵבִי”, *Thes.* p. 1190, mistook the ֿֿֿֿ; so, too, in לֵבִי לֵבִי.—Some books have ֿֿ (*ō*), not ֿֿֿֿ.

27. The following words may be read for practice :

- | | |
|------------------------------------|--|
| 1. בְּרוּ choose ye (m.) | 15. חֲלוֹם a dream |
| 2. פְּרוּ be ye (m.) fruitful | 16. חֲזַק be strong (m.) |
| 3. קָרַב draw thou (m.) near | 17. אָמֵן be firm (m.) |
| 4. דִּיו ink | 18. אֲנִי I |
| 5. דָּלִי a bucket | 19. אֲנִי a ship, a navy |
| 6. גִּבְךָ thy (m.) back | 20. הִי be ye (m.) |
| 7. נְפִילֶיךָ thy (f.) young lions | 21. עֲרִי an ornament |
| 8. יַיִן wine | 22. יַעֲטֹף he will faint |
| 9. שָׂמַתְּ thou (f.) hast put | 23. יַעֲלִצוּ they (m.) will exult |
| 10. שָׁמַרְתְּ thou (f.) hast kept | 24. תַּחֲמָם an ostrich (m.) |
| 11. עֵלִי a pestle | 25. בְּתַהֲפֻכּוֹת in perverseness
(plu.) |
| 12. חָלִי sickness | 26. וּלְהַחְיֹת and to cause to
live. |
| 13. הַחֲלִי he hath made sick | |
| 14. הֵלֶם hither | |

IV. QUIESCENT LETTERS.

28. From the principle of the use of *Shva* (§ 3) it follows that every consonant must have belonging to it either a vowel or a *Shva* marking the absence of any vowel. At the end of a word where the — is not written, in accordance with § 4, it yet belongs to the letter and must be borne in mind as understood.

29. But there are four letters אֶהְיֶה which may be said to vanish in certain cases. The term *Quiescent* may be applied to them, but the term so applied should be carefully defined.

Def. Any one of the letters אֶהְיֶה is said to be *Quiescent* when it, at the *end* of a syllable,

- (1) is fused in the vowel before it, so as
- (2) to vanish (in pronunciation), and
- (3) not to require, or have, Shva quiescent (either written in the middle of a word* or understood at the end).

[N.B. (i) No one of םןהא can have a vowel belonging to it when it is Quiescent.

(ii) A syllable *ending* in a Quiescent Letter is *open*, § 21 (3).]

Note. (a) Letters and vowels of *the same organ or utterance* (pp. 6, 9) may be called *homogeneous*, others *heterogeneous*.

(b) That a letter may vanish *in fusion with* a vowel, they must be to some extent *homogeneous*.

(c) The *Labial* ך is homogeneous only with vowels of the Class III } (cp. § 20,

(d) The *Palatal* ך Class II } p. 9.)

(e) ם, ך are *not heterogeneous* with respect to any vocal utterance, and we may not say of any vowel that it *could not* have ך or ם Quiescent after it.

30. But the only part of the Def. above which can be *fully* satisfied by ם is the 3rd. It may, in accordance with (3), stand without Shva after a vowel† immediately before it. It

* When of two letters together without a vowel at the end of a word the first one is Quiescent as the ך in עֲשִׂית (and so the ם in מְקַרְאֵת), the Shva which belongs to the final letter is not marked; since the case practically falls under § 4, p. 2 rather than § 6. The Shva appears *once* in each of the two words מְקַרְאֵת and מְקַרְאֵת, see 2 Sam. 14. 2, 3, and in מְקַרְאֵת, in *some* good Editions, 1 Kings 17. 13, although מְקַרְאֵת and מְקַרְאֵת occur five or six times with ת not ת, and so מְקַרְאֵת, עֲשִׂית, and many other such.

† (1) ם with ך (Shva Quiescent § 25), as in מְקַרְאֵת, does not come under the Def. in § 29;—(2) Nor does ם, without vowel or Shva, *not* immediately preceded by a vowel [Nos. 25, 26, § 36]. This case is not strictly of the same class with that of the Quiescent letters. The ם being a mark for Nothing is treated as *Nothing* in any such a word where it *belongs* to the word etymologically but needs no recognition in pronunciation. [ם is read through, as if not present, in מְקַרְאֵת, מְקַרְאֵת, (where the ך is double ך, § 62 (3) and (4)).—(3) In the case of מְקַרְאֵת, מְקַרְאֵת, מְקַרְאֵת, &c., the ם may be *assumed* to be Quiescent *after* a Quiescent letter. The reason for this (if there be any) lies in the ם. It seems better to say at once (*without* the assumption) that ם may stand unnoticed, as after ך, so also after a Quiescent letter which dispenses with Shva.—(4) The ם may be dropped, as in מְקַרְאֵת, מְקַרְאֵת.—(5) For examples of ם (read through, as if not present) *between* a consonant and its vowel, see Nos. 23—26, § 58.—The letters םהו are, *by some*, called 'weak letters.'

has therefore for ages been classed with the others. There is nothing in it which is at all contradictory to the Definition, and it satisfies this Definition *as far as it can*.

31. The ׀ is never Quiescent anywhere else than at the end of a word. At the end of a word, ׀ (without a vowel) is always Quiescent unless it has a dot within it—thus ׀̣. This dot is called *Mappék*, and signifies that the letter is to have its full consonantal value. See Exs. 12, 21, § 36.

32. ׀ (§ 29, Note c) may be Quiescent in the case of only *Khoulēm* and *Shūrik*. After any other vowel, ׀ has its full consonantal **v**-value (as in Exs. 14, 15, 16, § 36).

33. ׀ (§ 29, Note d) may be Quiescent in the case of only *Khērik*, *Tsā-rē*, and *Sēgol*. After any other vowel, ׀ has its full consonantal **y**-value (as in Exs. 17, 24, § 36).

[For ׀ *mute*, see § 35.]

34. The term *Mappék* (§ 31) means *causing to go forth*. It expresses well, therefore, that the consonant bearing it is to be *brought out* in pronunciation. The ׀ and the ׀ also, when consonantal (not quiescent) *after a vowel in the same syllable*, may be said to have *Mappék* although the dot is *not now put* in their case.

35. When a word ends in ׀׀̣ (i. e. in ׀̣ followed by ׀ and this by ׀ each without a vowel), the case is, strictly, one of a *word ending in two consonants without a vowel to either of them*; and, if both these were to be pronounced, Shva would stand beneath each of them* (§ 6, p. 2). The absence of Shva from them shews that they are *not to be both of them pronounced*; and this accords with what is conventionally accepted among Hebrew Scholars, viz. that the ׀ in such a case is Mute and the pronunciation exactly the same as if no ׀ were present. Only one consonant (the ׀) being recognized as present, the Shva belonging thereto is as usual *understood (not written)*.

* Some speak of such *heterogeneous* Combinations as ׀̣, ׀̣, ׀̣, ׀̣, ׀̣̣, &c., as Diphthongs. Since, however, ׀ and ׀ when *not* Quiescent (according to §§ 32, 33) have their full consonantal value, these combinations are syllabic and there is always Shva (*understood* when not expressed) beneath the ׀ and the ׀ in each case; as in Exs. 14—17, 23, 24, (§ 36).—Conversely, ׀ or ׀ (or any letter with ׀) is *consonantal* according to § 5, p. 2.

36. The following words may be given here as examples of *closed* and *open* syllables, and for practice in reading :—

- | | |
|--|-------------------------------------|
| 1. ראש a head | 14. תן a mark |
| 2. מה what? | 15. צו a precept |
| 3. לו and לוא would that!
(also <i>if</i>) | 16. גו a back |
| 4. זה this | 17. גוי a nation |
| 5. כה thus | 18. בחוץ outside |
| 6. ראשים heads | 19. יוסיף he will add |
| 7. ראשית beginning | 20. דודה an aunt |
| 8. ראשון first | 21. דודה her uncle |
| 9. פאה a bough | 22. חיקי my bosom |
| 10. יעשה he will do | 23. עולה depravity |
| 11. גבהת thou (m.) wast high | 24. עיני my eyes (in pause
עיני) |
| 12. בה in her | 25. חטא sin |
| 13. נהפך it (m.) was turned | 26. גיא a valley. |

V. ACCENTS.

37. Every Hebrew word either

(1) has an Accent belonging to it, or

(2) is (in the Bible) followed in the line of consonants by a small horizontal dash (—)* called *Makképh*, which marks therefore *Absence of Accent* from any word followed by it.

38. The Hebrew Accents serve

I. as Accents simply, marking (in most† cases) the ac-

* When there are more than one between two words, their value is the same as that of one alone. There may be more than two words connected by *Makképh*. All words so connected count as one word. [*Makképh*, and *Mappék* (§ 31), are strictly Aramæan Participles מְקִיף and מְפִיק.]

† There are six which stand *away from* the syllable which they *accent*.

cented syllable, i. e. the syllable on which the chief stress is laid in words of more than one syllable;—all of them are equal in mere accent-value;—

II. for purposes of Interpunctuation, some (called *DISTINCTIVE*, or *DISJUNCTIVE*, Accents) marking Stops of greater or less duration, others (called *CONJUNCTIVE* Accents) marking closeness-of-connection of one word with the following one;

III. as Music-marks in accordance with which the verses were chaunted. This use (from which the uses I. and II. may seem to follow derivatively) we are not concerned with here: it is a matter for Musicians.

[N.B. In citing a word from the Bible, it is unscholarly to cite the Accent with it; except in any case in which the Accent is required for illustration.]

39. There are 18 *Distinctive* or *Disjunctive* and 8 *Conjunctive* Accents. [See Appendix B.] The latter have all the same connecting value. Of the Disjunctives it is unnecessary to mention here more than two: viz.

(1) $\text{—}\text{—}$ *Sillūk*; which is always attached (below the line) to the *accented* syllable of the *last* word only in each verse, and is always followed by (:) * placed immediately after the word, thus : וְיִשְׂרָאֵל

(2) $\text{—}\text{—}$ *Ethnākh*; which is attached, below the line, to the accented syllable† of that word (other than the last one of a verse) on which there is made the chief rest or stop. Take, for example, the verse Gen. 33. 9, “And Esau said, I have enough:—my brother, to thyself be that which is thine.” Here the chief stop in the midst of the verse is placed in the Hebrew Bible on “Enough”‡ (כִּי) which is marked with ($\text{—}\text{—}$), and the last word of the verse is marked with ($\text{—}\text{—}$) thus, : וְיִשְׂרָאֵל

* Called סוף פסוק i. e. *end of verse*.

† Some verses have no $\text{—}\text{—}$. The $\text{—}\text{—}$ and $\text{—}\text{—}$ stand, as seen here, to the *left* of the *accented vowel*; but when this is not below the line, they stand alone beneath the letter opening the accented syllable; thus : וְיִשְׂרָאֵל , וְיִשְׂרָאֵל , וְיִשְׂרָאֵל .

‡ In the English Authorized Version, the stop is (by a slight inaccuracy) placed after “my brother.” According to the Interpunctuation standing in the Hebrew Bible, the chief stop being after “enough,” the “my brother” belongs to the second part of the verse (as given above).

40. These two accents *Sillūk*, and *Ethnākh*, marking the chief rests or stops or *Pauses*, are called “Pause Accents.” And

41. The *Pause form* of a word is a form of it in which the word is more or less changed from its natural state by reason of the stop or *Pause*. Thus, in the two words just given,— רַב is the *Pause form* of רָב (which last is the word in its natural state), and לָּ is the *Pause form* of לֵּ. Also, the vowel adopted by reason of the ‘Pause’ may be called a “*Pause-vowel*.”

This will be more fully understood hereafter. The mere statement is all that can be given at present.

These two Accents are *especially* the *Pause Accents*. *Pause Forms*, however, are used with some few other *Distinctive Accents* to be mentioned hereafter.

42. In Hebrew the only syllables that can be accented (or bear the *Tone*, as it is called) are the *last** and the *last but one*†. As the accented syllable is called the *Tone-syllable*, this may be stated thus:—

N.B. The *Tone-syllable* cannot be further from the end of a Hebrew word than *last but one*.

[43. But though there can be no *Tone*-accent on any other than either the last or the penultimate syllable, there is a subsidiary *half*-accent — *Metheg*‡ (as it is called) which can be attached to earlier syllables. This mark † has the same form indeed as, but cannot be mistaken for, *Sillūk* (§ 39 (1)): for, its place is not the place of *Sillūk*, and this latter always has (:) at the end of its word. *Metheg* is never a *tone*-accent||.

Metheg may occur more than once (with different syllables) in one word. Any accent attached to a syllable further from

* The accent is then said to be מְלִרָע *mĕ-l'ra* (meaning *below*). This term may also be used of the word so accented.

† The accent is then said to be מְלִיָּע *mĕ-l'el* (meaning *above*). This term may also be used of the word so accented.

‡ Also מְאֲרִיךְ *mā-ā'rēkh*, and תִּירוּק *Āhērūk* sometimes; and גַּאֲיָא *gā-yā* (especially when with *Shva*).

|| It is better not to follow some of the Writers on Hebrew Grammar by giving † as the general mark for a *Tone*-accent. (It looks like *either Metheg*, or *Sillūk*,—and cannot well be this last in some words). We will adopt, rather, ֿ where it may be *necessary* to mark an accented syllable.

the end of a word than last but one, is not to be considered as a tone-accent there, but only in the place of *Metheg*.

Metheg is a Hebrew word מֶתֶג meaning *a bridle*; and, as its name implies, it may be said to serve as a *check* to the course of the utterance of a word. It is a means, thus, of preserving distinctness of pronunciation, not only by (1) checking a too rapid accumulation* of syllables upon the tone-syllable of the word, but also (and, perhaps it may be said, *more especially*) by (2) interfering where otherwise indistinctness of articulation might arise from either too great *similarity in the utterance* of the end of one syllable and the beginning of the next, or from some difficulty caused by sudden *change* in the frame or posture of the organs of speech in passing from syllable to syllable.

For the purposes of (1), the usual position of *Metheg* is with the syllable *third from* (*i.e. next but one before*) *the tone*; but the *Metheg* is generally dropped†, or placed with the preceding syllable (if there be one in the word), where the third syllable from the tone ends in a quiescent Shva:—

For the purposes of (2) the cases of its occurrence are multitudinous. A multiplicity of rules, and exceptions thereto, would be practically useless. The only real guide to its use is Euphony.

N.B. In Hebrew Composition, neither *Metheg* nor any Tone-Accent is put.

44. (i) With an unaccented Long Vowel which is followed immediately by a Moving Shva there is *generally* a *Metheg*. But

(ii) with a *Short* vowel followed immediately by Shva (whether Moving or Quiescent‡) there is *generally no Metheg*.

Hence is obtained a rough and ready means of helping *the tyro*

(a) to recognize as Long Vowels some which *he* might at

* Or, *making a prolongation*, as the name מאריך given in § 43, note ‡, may be rendered.

† It may be there, nevertheless, owing to (2)—*i.e.* for Euphonic reasons.

‡ Some instances occur of *Metheg* with a short Vowel followed by Shva Quiescent. This is, of course, especially the case where a *Metheg* is wanted to *check* the utterance for the sake of Euphony. Thus we have מֶתֶגְּיָא Gen. 1. 11 (according to some, the ׀ is omitted by others); יִהְיֶה and the like forms, very many times: and so, לִהְיוֹת, וְיִהְיֶה, וְיִהְיֶה, &c. This is really the case in such words as הַפְּחִיחָה in the case of the ה; for, the first syllable being (חִ)ה (as will be seen presently, § 53) virtually ends in Shva Quiescent. Similarly in בְּתִיבָם and בְּתִיבָם (in each of which the ׀ is *ō*), the first syllable is *bōt*, a Shva Quiescent being understood at the end of the first syllable (as will be seen, § 53). It should be observed that the exceptions here mentioned are not exceptions to 44 (i) but only to (ii) and (b). Rather too much importance is attached by some to this means of distinguishing between the Long and Short ׀.

first mistake for short vowels; as, for instance, the *Defective Long-Khērik* (§ 9) in יִרְאוּ Is. 59. 19, and they shall fear, and *Deficient Shūrik* (§ 11) represented by the ׀ in גְּבֻלָּתְךָ Deut 11. 24, your (m.) territory*;

(b) to distinguish at sight (sometimes, however, only) between Kaumets and Kaumets-Khautúph:—thus in חֲכָמָה Zech. 9. 2, she was wise, the ׀ beneath ח, —having Metheg,—is a Long vowel and is therefore not ǝ but Kaumets; whereas in חִכְמָה Is. 11. 2 wisdom, the ׀ beneath ח, —without Metheg,—is not Kaumets, but ǝ Kaumets Khautúph. Since, however,

(c) a Metheg is generally given to a vowel which immediately precedes a *Compound Shva*,—a ׀ before ׀ may be ǝ although accompanied by Metheg†: thus, וַאֲנִי 1 Kings 9. 26.

(d) Moreover the Metheg remains with such a vowel, after which there would naturally be a *Compound Shva*, even when the *Compound Shva* adopts a vowel form (as will be explained by and by, § 56): thus, אֶהְיֶה Ps. 61. 5 where הֶ is for הָ.

(e) When two Accents occur on the same word, the second marks the Tone and the first is reckoned only as a Metheg—half-accent: except in the Psalms, Proverbs, and Job.

45. Metheg is often, though not always, placed with an unaccented ‡ Long vowel which should be shortened into a Short vowel but of which the long form is retained.

Hebrew Accentuation is a subject to be more fully treated of hereafter; but we may mention here that

46. When a word with a Disjunctive accent on its opening syllable would be preceded by a word having a *Conjunctive* accent on its last syllable, this *Conjunctive* accent is often turned back to the penult. syllable|| if there be one and then is reckoned only as a Metheg—half-accent. This is called נָסוּג אָחֹר.]

* It must not be supposed that Defective Long Vowels can *always* be thus known. They are often without Metheg. All that is said above is with reference to the case of their being 'followed immediately by a Moving Shva.'

† There are cases in which ׀ before ׀ is the Long ׀; as, for instance, when it is for a *lengthenēl* ׀ as in הֶאֱנִיחָהּ. This will be understood by and by.

‡ i.e. not having any Tone-accent.

|| Sometimes the accent *remains* on the Tone-syllable, the other one adopting a different form.

VI. DAGESH.

47. It was mentioned (§ 7) that, of the Alphabet, six letters*

ב, ג, ד, כ, פ, ת,

have a dot belonging to them in a sense. This dot, which is called *Dagesh Lene*, may be said to belong to each of these 6 letters

(1) at the *beginning of a word* (with the exceptions mentioned presently in § 48),

(2) after a *Quiescent*† Shva, *anywhere* [See Nos. 1, 3, 6, 12—14, § 58];—but (when *not at the beginning of a word*)

N.B. it is *dropped after aught else than* ֿ *Quiescent*.—

48. Any one of those six letters at the beginning of a word loses its dot when the preceding word ends in a long vowel or quiescent-letter and is *closely* read along with‡ the word so beginning. Thus,

* For remembering these, the mnemonic form-word *B'gad-k'phath* has often been employed.

† The ה (i.e. *Phê final*) has *not* the Dagesh-lene in תֹּקֶף Prov. 30. 6, from תֹּקֶף the ה of which *remains* as it was—probably in order that the shortened form may be like in sound to the original word so far.—But generally when there are two consonants at the end of a word without a vowel to either of them the last of the two *has its D. Lene* when it is one of the six letters for D. L. This D. L. is retained too even when the first of the two Shvas (§ 6) is replaced by a vowel, as will hereafter be seen to be the case, in such words as שְׁמֵחַ, יָחִיד, &c., belonging to classes פְּעֻלָּת, יִרְדֵּי, &c., with two Shvas at the end; and so the *appearance* of the Shva with the *last* letter is accounted for, because the case is virtually one of § 6, p. 2.

‡ i.e. either has a *Conjunctive Accent*, or is followed by *Makkêph* which shews that it has no Accent at all. If there be a *Disjunctive Accent* § 38, II. (however small in value) on the first of the two words, there is a stop made on that word, which is then *not* read closely along with the following word.—[The ו and ך following any other vowels than one of those with which they can be Quiescent (§§ 32, 33), have Shva Quiescent understood though not expressed beneath them at the end of a word (cp. § 35 note *). And the Dagesh

For Example, we have in Gen. 19. 12 לֹךְ פֶּה⁽¹⁾, but לֹךְ בְּעִיר⁽²⁾; לֹא תִיטִיב⁽³⁾ Gen. 4. 7, and לֹא-תִקַּח⁽⁴⁾ v. 12, but לֹא כִי⁽⁵⁾, Gen. 18. 15; בּוֹ⁽⁶⁾ Gen. 2. 3 and וַיְהִי-כֵן⁽⁷⁾ Gen. 1. 7 &c., but כִּי בְיוֹם⁽⁸⁾ Gen. 3. 5;—where the ׀ in (1), (3), (6), is a *Conjunctive* Accent,—the ׀ in (2), (5), and the dot above the middle of the כ in (8), are *Disjunctive* Accents.

[For some *apparent* exceptions to this great Rule, see App. C.]

N.B. Dagesh *Lene* belongs *only* to the six Letters,

ב, ג, ד, כ, פ, ת.

49. There is another Dagesh, which appears not only in those 6 letters but in all the others (except the אההער 5^{*}). *Dagesh Forte*, as it is called, is said to double† the letter in which it stands. It can only stand *immediately after a vowel*

Lene therefore stands in an initial ב נ ד כ פ ת after a word ending in ו or י in such a case. There is nothing to bring the case under § 48. *Three* exceptions however are noted in the margins of most Bibles, viz. Is. 34. 11, Ez. 23. 42, Ps. 68. 18; in the first of which ת, and in the others ב, is said to be רפה.

(i) רפה means *weak*, i.e. without the strengthening dot. רפה is used also of a letter without Dagesh Forte; and also of a letter without *Mappék* §§ 31, 34. The mark (–) was anciently placed over a letter which is thus רפה (*weak*); and

(ii) the term רפה is sometimes applied to the mark. This mark is still seen over a letter in some places of the Hebrew Bible, and may be said to imply *absence of power*,—whether the *Slight* power of Dagesh *Lene*, or the *Strong* of Dagesh *Forte*, or that of a letter which can lose its *power* (as ה and ו and י do when Quiescent).—With these נ might, perhaps, be classed according to § 30].—

* But it appears in נ, ראו Job 33. 21 (omitted by some). The dot in נ in Gen. 43. 26, Lev. 23. 17, Ezra 8. 18, is not a *Grammatical* Dagesh. Some suppose it to be a *Mappék*, although the נ is here not in the same syllable with the vowel before but has a vowel of its own. The letter ר was anciently reckoned among those which admit D. forte. This D. occurs in ר in Ez. 16. 4 twice, Prov. 14. 10, Cantic. 5. 2:—in some few other places ר has a *Euphonic* D.

† See more fully Appendix C. We may mention here that this D. forte is sometimes used to make up or ‘*compensate*’ for some letter omitted before the letter in which the D. is placed, in which case some would call it a ‘*COMPENSATING DAGESH F.*’ Sometimes D. forte is a *characteristic-mark* of a set of Noun-forms or Verb-forms, in which case some would call it a ‘*CHARACTERISTIC DAG. F.*’ These terms may be useful to us by and by; but it is unnecessary to *classify* cases of Dagesh-forte under these names, and so far we may agree with Dr Ewald (Lehrb. p. 69) in thinking the names superfluous.

(which vowel belongs, of course, to the preceding Consonant); and

N.B. This vowel can only be either a short vowel, or an *accented** long one [Nos. 2, 10, &c., and 21, (§ 58)].

50. It follows from this last that ֿ *not* accented, and followed immediately by Dagesh, is *not* a Long vowel, and therefore is the short one ֿ [No. 20, (§ 58)].

51. Five Rules, which are involved in what has been said above, may be borne in mind with advantage by the Beginner; viz.

- i. Dagesh after a *vowel* is Dagesh-Forte as in אָפֶּי (ap-pee);
- ii. Dagesh after a *Shva* is Dagesh-Lene as in אֶבֶּרֶי 'ar-dee).
- iii. In the middle, or at the end of a word, Dagesh-Lene cannot occur *except after* ֿ *quiescent*;—and consequently
- iv. A word that begins with one of the six, ה, ו, ז, ד, ג, ב, must lose the D.-Lene on receiving a prefix not bearing Shva Quiescent.
- v. The five letters ע, ה, ה, ה, א do not admit Dagesh.

52. The last sentence of § 49 must not be supposed to involve its converse. Because Dagesh-Forte *cannot* come except after a Short or an accented Long vowel,—it by no means follows, of course, that it is to appear always after either of these.

53. The Dagesh-Forte, as doubling its letter, may be supposed to imply a letter which is not written. This letter so implied is understood *before* the letter having the Dagesh-forte and carries with it a ֿ quiescent† understood; thus, the word גַּנִּי *my garden* may be supposed to represent גַּנִּי(ֿ).

54. For the sake of euphony the implied letter is understood with that pronunciation which belongs to it when having Dagesh-Lene (if it be one of the six letters for D. L.). Thus בֶּן *the son* is read *hab-bén*, not *hav-bén*.

* And therefore D. forte cannot properly come after an unaccented Long Vowel. There are several *apparent exceptions* to this great Rule which may be referred to § 9 N.B., and § 11 N.B.—Several are noted in the margin of the Bible, being in *appearance* not in accordance with the strict rule for D. forte.—There is another Dagesh: see Appendix C.

† Hebrew writers express this by saying "Every Dagesh-forte—its power is that of (i.e. it virtually involves) Shva Quiescent."

* * The Student should name THE DOT seen in a letter here, in each instance.

- | | |
|-------------------------------------|---|
| 1. בּוֹר a pit, § 47 (1) | 12. כְּבוֹר like a pit |
| 2. לִבּוֹ his heart, § 51 (i) | 13. בְּצַדָּהּ in its (f.) side |
| 3. * אֶשְׁבֵּל a cluster, § 51 (ii) | 14. מִזַּעַף from indignation |
| 4. * בְּמִדְבָּר in the wilderness | 15. † אֶשְׁפֹּתֶךָ Thy quiver |
| 5. פֶּתֶךָ thy (f.) morsel | 16. בְּנֵתוֹת in the wine presses |
| 6. רִפְּהָ comminution | 17. וַיֵּשְׁאוּ and they left him |
| 7. כַּפָּהּ her hand | 18. כִּשְׁקִיִּין like the abomina-
tion |
| 8. הַתְּפִים the timbrels | 19. תְּפִלָּתָהּ her prayer |
| 9. מִצִּיּוֹן from Zion | 20. כְּאֶסְתֵּר like Esther |
| 10. חֲגֻלּוֹ our festival | 21. וּמֶרְדֵּכַי and Mordecai. |
| 11. בְּשִׂשׂוֹן in the gladness | |

N.B. The Student's attention may be specially called to the footnotes here.

* The DIVISION OF SYLLABLES in this word is known by means of the *Shva*. This *Shva* MUST BE QUIESCENT, because the dot of the following letter would be DROPPED AFTER AUGHT ELSE (§ 47, N.B.); and the term 'QUIESCENT *Shva*' stands for a '*Shva* at the END OF A SYLLABLE' (§ 21, Def. 2).

† This example is given as a means of calling the Student's attention to the REMOVAL of the dot of בּוֹר (No. 1) when the word receives such a prefix as it has here. Comp. § 51 (iv). The Student need not however trouble himself to know anything about this prefix (or any other prefix) at present.

‡ In this word, (1) the *Shva* of the שׁ is seen to be 'Quiescent,' i.e. at the 'end of a syllable,' because the dot stands in the פ after it (§ 47, N.B.), but (2) the *Shva* of the ת is seen to be NOT QUIESCENT—because the dot is dropped from the final letter ך which follows that *Shva* (§ 47, N.B.). But *Shva* is always either Quiescent [§ 21 (2)], or Moving [§ 21 (1)]; and therefore any *Shva* which is NOT QUIESCENT must be MOVING. Hence the word is seen to be divided thus *ash-pau-th'khau*.

§ (1) The Student must be told, at present, that the ך of כ here is *ŏ Kaumets K̄hautuph*. (2) The ך under ר is seen to be Quiescent, because the dot stands in the ך after it. (3) The ך under the ך is seen to be NOT QUIESCENT, and therefore MOVING, because the dot is dropped from the כ after it. (4) The ך has its full Consonantal *y*-value after ך. Comp. § 33.

VII. SOME PRINCIPLES AND RULES.

55. It will be well for the Student to have certain Principles and Rules brought forward prominently before him here. Some of them he may know already from what has been said above, and some of them follow necessarily therefrom.

(1) (a) Shva is 'Moving' under the first letter of a word, as in קרב (*k'rāv*); [see § 21, Def. (1)].

(β) Shva is 'Quiescent' under the last letter, and under the last two letters of a word,—as in מת (*méth*) [§ 4], and in שֶׁקֶץ (*yāshk*).

Note carefully the following two Great Principles. They have already been just mentioned in passing.

(γ) There are never two 'Moving' Shvas together anywhere [§ 22, Note (*), p. 10],—and such MAY NEVER BE.

(δ) There are never two 'Quiescent' Shvas together anywhere else than at the end of a word [comp. § 6 N.B., p. 2],—and such MAY NEVER BE.

(ε) Hence, whenever there are two Shvas together in the midst of a word (as in מְקַלֵּל), since by (γ) they are not both of them 'Moving,' and by (δ) they are not both of them 'Quiescent,' one of them must be 'Quiescent' and the other 'Moving.' And,—since

(ζ) It CANNOT BE that the first one is 'Moving' and the second 'Quiescent,' *i.e.* there cannot be a vowelless letter at the beginning of a syllable followed immediately by a vowelless letter at the end of the syllable,—because THERE IS NO SYLLABLE without a vowel [§ 16 (β)]; —therefore it follows that

- (2) Of two Shvas together, in the midst of a word, the first is always 'Quiescent' and the second always 'Moving.'
Now

Since, (η), Dagesh-*Lene* occurs only either at the beginning of a word [§ 47 (1)], or after a Shva 'Quiescent' [§ 47 (2)]; it follows that a Shva under a Dagesh-*Lene* is always* 'Moving,'—either because it is under the first letter of a word as in בְּרִי (*b'ree*), or because it is the second of two Shvas together as in נִסְתָּר (nis-t'ru), comp. (2) above.

And since, (θ), Dagesh-*Forte* implies a Shva 'Quiescent' before it, it follows that a Shva under a Dagesh-*Forte* is (by implication) the second of two Shvas together and therefore 'Moving' [comp. (2) above] as in סַפְּרִי (sa(p)-pru).

Hence, from (η) and (θ) together, it is seen that

- (3) Shva UNDER a Dagesh is always* 'MOVING.' Again

Since, (ι), each of the six letters of § 47 has Dagesh-*Lene* after a Shva 'Quiescent' [§ 47 (2)], it follows that whenever a Shva occurs before one of those six letters WITHOUT ITS DAGESH the Shva cannot be Shva 'Quiescent'—for then there would be Dagesh-*Lene* in the letter after it. Hence

- (4) Shva is always 'MOVING' before any one of the letters ב ג ד כ פ ת without its Dagesh-L. as in נִטְפִי (nṭ-t'phé), יִשְׁבוּ (*yé-sh'vú*). Also

Since, (κ), the Dagesh-*Lene* is DROPPED AFTER AUGHT ELSE THAN Shva 'Quiescent' [§ 47 N.B.]—and therefore is dropped not only after any vowel but also after a Shva 'Moving,'—it follows that whenever a Dagesh † is seen standing immediately after a Shva, this Shva is not 'Moving' and therefore is 'Quiescent'; in other words

- (5) Shva immediately BEFORE a Dagesh † is 'QUIESCENT'; as in נִשְׁפוּ (*nish-pou*), יִשְׁבוּ (*yish-bú*).—And, necessarily,

Since, (λ), a 'Moving' Shva under any one of the four letters ה ה ה א always adopts a COMPOUND form [§ 24]; it follows that

- (6) A simple ׀ [§ 25] under one of ה ה ה א is 'QUIESCENT.'

* Except, of course, at the end of a word, as in יָרַד (*yérā*).

† Which can only be D.-*lene*, for D.-*forte* can only come after a vowel (§ 49).—The exceptional words שְׁתִּי, שְׁתִּי, שְׁתִּי, will be noticed hereafter.

But it is necessary to state

(7) 'Rule I:' Shva after a *vowel bearing a Tone-Accent* is generally *Quiescent** [So No. 17, § 58]; and

(8) 'Rule II:' Shva after an *unaccented Long-vowel* is *Moving*,

[Note] except, apparently, at the end of some words having a Long vowel in a closed final syllable where the Long-vowel is retained when the Tone-accent is removed and the word followed therefore by Makkêph. (See some Examples in Note (*) on p. 25).

[This 'Rule II' is important. It is indirectly a means of determining the Tone-syllable in very many words, as may be seen thus:—

(i) In such words as קָמַנְתִּי, the Dag. L. in the ת shows [(5) p. 23] that the ך of נ is *Quiescent*. But, according to 'Rule II,' this ך (following the Long-Vowel ך) must be *Moving* if the ך be *unaccented*. Therefore, either this great 'Rule II' must be broken here, or the ך *cannot be unaccented*, i.e. it must be accented; and so the Penultimate is seen to be the Tone-syllable. So, too, in such words as הַסְכִּי the Tone-syllable is the Penultimate; for, the Dag. Forte (§ 51. i.) in the כ virtually involves ך *Quiescent* (§ 53), and therefore the ך must bear the Tone, or 'Rule II' would be broken. The same holds for Nos. 17 and 21 (§ 58); and, of course, in the case of any other Long-vowel as well as for ך.

(ii) So in such words as שִׁירִים, the *last* is the Tone-syllable. For, since the Shva understood beneath the ך (§ 4) must be *Quiescent* (in a *closed* syllable at the *end of the word* [§ 21, (1)]), therefore the Long-vowel before that Shva *cannot be unaccented*, or 'Rule II' would be broken. So, too, in such words as תּוֹרָה, גְּבוּהוֹת, אֲבָנִים, כּוֹכָב (the ך being *Long*), the *last* is the Tone-syllable. Some exceptions (apparently), when there is a Makkêph, were referred to just above [Note]. But the general statement may be made, that

(9) (a) Where a Long-Vowel has after it a Shva that is known to be *Quiescent*, the Tone-accent (if there be one) is on that Long-Vowel. And

* The exceptions are chiefly where the Rule seems to be disregarded in order to keep up a correspondence in sound with that of a simpler form of the word in each case. Thus בָּיִת *bā-yith* retaining the tone-accent on the first syllable *bā* allows the *yith* to become *y'thau* in בֵּיתָהּ, in pause: בֵּיתָהּ,—Ps. 68. 7, Is. 14. 17, &c. Similarly the *vēth* of הַיְוֹתָהּ becomes *v'thau* in הַיְוֹתָהּ Ps. 116. 15; and so for the last word of v. 3, the 3rd of v. 4, and the last of v. 5, in Ps. 103. Thus, too, הִיעָרָה in Josh. 17. 15 (Dr Ewald, in his *Lehrb.* p. 65, says that הִיעָרָה is wrong '*unrichtig*' here, and that the better editions have הָעָרָה, but?). The Rule

(b) that vowel is generally* shortened if the accent be removed.

An Example or two of this, by way of illustration, may be given here,—if we may make another slight digression.—Thus, the *last* syllable of the word הָרָם [Ex. 14. 16] bears the Accent in accordance with what has been said. But when the Accent is turned back *from* the last syllable to the last-but-one, the ֿ would be *unaccented*; and ‘Rule II.’ would therefore be broken if the ֿ were to remain [since the Shva understood beneath the ֿ is *not Moving* at the *end* of the word, § 21, and § 55 (1)]. To avoid this, the ֿ is shortened into ֿ, thus הָרָם [2 Kings 6. 7, where the ֿ is a Conjunctive Accent (App. B)]. So תָּשִׁיב, or תָּשֵׁב, becomes תָּשֵׁב; &c. So, in § 58, the word No. 15 would be יָגֹר, if without the ֿ which is there prefixed. In No. 15 the accent has been drawn away *from the last* to the penultimate syllable; and, to avoid the breach of ‘Rule II.’ by the unaccented ֿ having a Shva *not Moving* but *Quiescent* after it (beneath the ֿ), the ֿ has been shortened into ֿ (ֿ) *K. Khautuph*. Again, when כָּל (*all, every*) is followed by Makképh (§ 37) and so is seen to be *unaccented*, the ֿ is shortened into ֿ (ֿ) *K. K̄h.*, as in No. 16 (§ 58).—Similarly, the ֿ of No. 17 is shortened into ֿ in No. 18,—where the ֿ must bear the Tone, by (a) above.—So, as the Student will easily see, in Nos. 19 and 20 the ֿ must be a *Short-vowel* and therefore ֿ. So, too, we see that

(10) (a) It follows from (8), that an unaccented ֿ followed by a Shva that is known to be *Quiescent* is ֿ—Kaumets Khautûph.

Except, of course, in one of the exceptions to 9 (b). See Note * below.

[Also, ֿ is ֿ, as seen above § 44 (b), (c), (d),

(b) if without ֿ before ֿ, generally, as in עֲצֻמָּה Is. 40. 29;—

And often even *with* ֿ, if

(c) before ֿ, as in יַעֲמֹד Lev. 16. 10,—but see p. 19, note †,—

(d) or before a ֿ for ֿ, as in נִעְבְּרָם Deut. 13. 3;—

And, also, as seen above § 50,

(e) if unaccented and followed immediately by Dagesh; which case is really the same in principle as (a).

To which may be added

(f) A ֿ, for Shva (whether Simple or Compound), is ֿ; of which more will be seen hereafter, § 56, &c.]]

however is *not always* disregarded in such like words.

* The exceptions are chiefly those mentioned just above in (8) [Note]; thus, the ֿ of יום is retained in יום, and so the ֿ in יוֹן and יוֹת; and so the Long ֿ of צַר in צַר Gen. 27. 33; and so in יום Num. 34. 3, &c., but we very often have יום which is according to Rule.

In צַר above, the ֿ might go on to צַר [thus צַרִּי (§ 37*)]. So also in some other cases; but, perhaps, *not in all*.

[We may here re-state (7), (8), & (9), thus, GENERALLY;—

‘Rule I.’ A $\bar{\text{—}}$ after an *Accented* vowel is ‘Quiescent’;

‘Rule II.’ A $\bar{\text{—}}$ after an *Unaccented Long-vowel* is ‘Moving.’

(9) (a) Where a Long-vowel stands before a $\bar{\text{—}}$ which is *known* to be ‘Quiescent,’ that Vowel has the Accent of the word; and

(b) If the Accent be removed, that Vowel is shortened [p. 27(*)].]

(11) ‘Rule III.’ A $\bar{\text{—}}$ is ‘Moving’ under a letter followed immediately by the same letter, as in הָלֵלִי (*hă-l’lū*).*

(12) ‘Rule IV.’ A $\bar{\text{—}}$ is usually ‘Quiescent’ after a ‘REAL’ Short-vowel† [*i.e.* one which *does not mask Shva*, § 56].

This brings us to a more important matter. Very often a vowel which looks like an ordinary Short-vowel is NOT a ‘REAL’ VOWEL, but merely a Shva masked by a vowel-form,—and does not belong to ‘Rule IV’ at all.—For

(13) (a) Since there may not be two ‘Moving’ Shvas together [comp. (γ) on p. 24], it follows that

(b) Whenever in the process of word-forming there *would* be two ‘Moving’ Shvas together, some change must be made. The change usually made is as follows:

56. The FIRST of two ‘Moving’ Shvas which would occur together is REPLACED BY A SHORT-VOWEL; and such a vowel (so masking a Shva, and followed by Shva ‘Moving’ under the next letter) is called תְּנוּעָה קְלָה a SLIGHT vowel.‡

[This is not so much of a ‘Real’ vowel as to have Shva *Quiescent* after it, or to bear a Tone-accent. It represents merely a Slight vowel-sound given to the first of what would else be *three combined consonants*,—because in Hebrew no more than two (p. 10, Note *) are ever allowed to be combined with *one vowel following* them.]

It may be useful to have an example or two of this. An easy means of illustrating the principle is furnished by the

* Hence such words as יְבָרְכֵנִי Ps. l. 23, יְקַרְאֵנִי etc. Prov. i. 28, are seen to be exceptions to ‘Rule I.’ For the accent $\bar{\text{—}}$ see p. 17, note ||.

† Words like יְבָרְכֵם , יְוִדְתֶּם , are perhaps exceptions to this ‘Rule IV.’

‡ The names ‘Compulsory Vowel’ and ‘Auxiliary Vowel,’ which have been proposed instead, fail to express the *slight* nature of the vowel. The name *Auxiliary Vowel* is liable to the further objection that it would suit rather the vowel which is introduced sometimes to *help* out the utterance of a guttural letter at the end of a word (see § 60), which has nothing in common with this.

three prefixes בּ in or by, אַ as, לְ to or for. When one of these is to be prefixed to a word the first consonant of which has Shva (simple or compound) there would be two Moving Shvas together. Since that may not be, the first of the two Shvas adopts a Short-vowel form; and thus (כְּבוֹד meaning *glory of*, and כְּבוֹדִי *my glory*) we have* (1) כְּבֹדִי (2) כְּבֹדִי (3) לְכְבוֹדִי, the ׀ under the first letter of (1), (2), (3), being instead of ׀; and so the ׀ (ֶ) in (4), ׀ in (5), ׀ in (6), of

בְּתָרִי (4) *in fury of*, לְאֵמֶת (5) *to truth*, כְּאַרִּי (6) *as a lion*†.

[N.B. When a *Slight Vowel* has thus taken the place of Shva, another Moving Shva may then appear before it (as need scarcely be said). So we have ׀ prefixed to (3) and (6) thus וְלְכְבוֹדִי (7), and וְכְאַרִּי (8)].

Many other examples of this ‘Vowel in the place of (and, as it were, *masking*) Shva’ will occur as we proceed. The Reader will before long be able to recognize as such the ׀ in יְלִדִי (9), the ׀ in אֶבְיָרָה (10), and the ׀ (ֶ) under the נ in נִקְבָּה (11) [Gen. 30. 28], and so in other cases.

[57. It is scarcely necessary to remark that the second one of the two Moving Shvas (of which the *first* one adopts the Slight-vowel form) is not altered in its nature by the *change of the first one*. Dr Ewald takes such a Shva to be one of a special nature, as ‘floating between two syllables’ (“zwischen zwei sylben schwebendes”, *Index*, p. 957), and he gives it a special name “*Shva medium*.” It is a strange thing,—this Shva *between two syllables*, and belonging “neither wholly to the preceding nor wholly “to the following syllable, but in suspense, standing at the end (?) of a “loosely put-together syllable, in the midst between both”‡. We are very

* For the omission of the dot from the כּ in (1), (2), (3), see § 51 (iv).

† It is unnecessary, perhaps, to mention that ׀ is a very common form of the Slight-vowel, but that the forms ׀, ׀, ׀, also occur,—and *very often* when the Slight-vowel either *takes the place of*, or precedes (as in 4, 5, 6) a *Compound Shva*. We may not say that this is *always* the case.—We find *sometimes* ׀ under a Guttural, as in יְהִי נָחִי Judg. 5. 16, עֲמִדִי Nah. 2. 9, &c.—The whole matter of the Slight-vowel is very important.

‡ His words are “...weder ganz zur vorigen noch ganz zur folgenden sylbe, sondern schwebt, am ende einer lose zusammengesetzter sylbe stehend, in der mitte zwischen beiden...” *Lehrb.* p. 93.

glad that it has nothing to do with Hebrew, and that therefore we need not trouble ourselves or the Reader any more about it.

Note. A kind of *rolling* value is sometimes attributed to a consonant *having Euphonic Dagesh*, see Appendix C. (§ 71). This value of a *consonant* is marked by the Euphonic Dagesh,—the *Shva* is innocent of it.]

58. The following words may be read for practice now.

[The accent is *mī-Prā* (§ 42, Note *) in Nos. 3, 4, 8.]

- | | |
|--------------------------------------|--|
| 1. אַרְבֵּה a locust | 14. דָּאַנְתָּ thou (f.) wast anxious |
| 2. רַבְתִּים two myriads | 15. וַיָּגֵר and he sojourned |
| 3. אַרְבַּעַתָּם they four (m.) | 16. כָּל-כֵּלִי every vessel |
| 4. כַּדָּהּ her pitcher | 17. יָכַלְתִּי I prevailed |
| 5. דְּרָכַי ways of | 18. יָכַלְתִּיו I prevailed over him |
| 6. דְּרַבְּכֶם your (m.) way | 19. אָזְנְכֶם your (m.) ear |
| 7. בִּקְקִים emptiers (m.) | 20. יִחַנְנוּ may He favour us |
| 8. רַבְּבָתָיו his myriads | 21. יָסֻבּוּ they (m.) shall compass |
| 9. הַמְתַּהַלְלִים the boasters (m.) | 22. מְלֹאכֶתּוֹ his work. |
| 10. וַיִּשְׁמְרוּ and they (m.) kept | 23. * ^(a) שְׁמֹאל left hand |
| 11. וַיִּפְּלוּ and they fell | 24. * ^(a) חַטָּאוֹת sins of |
| 12. וַיִּרֶד and may He rule | 25. * ^(b) יִרְאוּ fear ye (m.) |
| 13. וַיִּשֶׁב and he took captive | 26. * ^(c) חַטָּאִים men sinning |

* The **א** is read *through* as if not there;—it stands as belonging to the word.—(a) The dot of the **א** goes with the **ו**, for *Full-Khoulem*, and is put over the **א** so as to be close to the consonant (**ט** in 23, **ט** in 24) to which the vowel **ו** (for **ו**) belongs. So, too, in **בְּמִלֹּאוֹת**, **קְרָאוֹת**.—(b) Here **ו** is the vowel for the **ר**; (the word is read like **וִירֵד**). So, too, in **נִרְפָּאוּ** to **פ**.—(c) The **+** goes with the **'** as *Long-Khērik* belonging (as vowel) to the **ט**, (as if it were thus **טִי**). So, too, in **קְרָאִים**, to **ר**.—N.B. The technical term **נחה** ('*motionless*') was a means of stating a letter to be without a *vowel* (which was called '*a motion*').

RECAPITULATION OF RULES.

(A) (1) Of TWO SHVAS TOGETHER in the MIDST of a word, the FIRST is always QUIESCENT, and the SECOND always MOVING [p. 25, (2)].

(2) TWO SHVAS TOGETHER at the END of a word are BOTH OF THEM QUIESCENT [cp. § 21 (2), p. 9].

(B) SHVA is MOVING

(i) UNDER a Dagesh [p. 25, (3)],

(ii) BEFORE one of the ב ג ד כ פ ת without its Dag. L. [p. 25, (4)],

(iii) AFTER an UNACCENTED LONG-Vowel* [p. 26, (8)],

(iv) UNDER a letter followed by the same letter immediately [p. 28, (11)].

(C) SHVA is QUIESCENT

(i) Immediately BEFORE A DAGESH [p. 25, (5)],

(ii) When in simple form (ֿ) under one of the letters ע ה ה נ [p. 25, (6)],

(iii) AFTER an ACCENTED Vowel [p. 26, (7)],

(iv) After a 'REAL' SHORT-Vowel† [p. 28, (12)].

(D) (i) A LONG-Vowel before a Shva which is known to be Quiescent is ACCENTED [p. 26, (9, a)], and

(ii) If the Accent be removed that Long-Vowel is to be shortened* [p. 27, (9, b)].

* For some exceptions see Note (*) on p. 27.

† For some seeming exceptions see Note (†) on p. 28.

SOME PECULIARITIES OF ה, ו, ח, ע, ש.

NOTE.

59. Some peculiarities, in the case of ה, ו, ח, ע, ש, ש, may be mentioned here in the following order

- (i) ה, ח, and ע;
- (ii) ש and ש (and ש);
- (iii) ו.

(i.) FURTIVE PATHAKH (under ה and ח and ע).

60. (1) A — is always placed under ה (§ 31) and ח and ע at the END of a word, when these letters HAVE NO VOWEL OF THEIR OWN,* after any LONG-Vowel OTHER than — ; and

(2) When a word so ends in ה or ח or ע (*i.e.* in either ה or ח or ע with a — under it), the — is always to be read BEFORE THE LETTER ABOVE IT; as in הַגְּבִיָּה hag-bê-ah, שִׂיָּה see-akh, etc.†

N.B. Such a — is called FURTIVE PATHAKH.

(3) Furtive Pathakh is only a means of helping out the utterance of a difficult *throat*-Consonant after a Long-Vowel of the Classes II and III in §§ 19 and 20.

(ii.) THE DOT OF ש AND ש USED SOMETIMES FOR K̄HOULEM.

61. The dot‡ of ש and ש sometimes stands for the Vowel K̄houlem, besides distinguishing between sh and s. Thus

[(A) ש, (B) ש],—

(A) (1) When ש has immediately before it a Consonant with Deficient K̄houlem (§ 13), then, to avoid having two dots together, the special dot for the K̄houlem is dropped and the dot of the ש is used for a K̄houlem

* Shva Quiescent being understood, therefore, § 4.

† As we do not pronounce ע, the — of ע (in such a case) is sounded alone; as in רַעֲרַע rē-ā, נִעַנֵּע nū-ā.

‡ This dot, distinguishing between sh and s, is called the DIACRITIC POINT.

to the preceding Consonant—besides marking the letter to be *sh*. But

- (2) N.B. The dot of װ never stands so for a װ to the preceding letter when that preceding letter is ן AFTER A VOWEL.* Thus װן is rêsh (not rê-ןoush), and װן is roush (not rou-ןoush).
- (3) The Reader may therefore have the following PRACTICAL RULE:

RULE I. In the case of all the letters except א (and except any *Quiescent* letter of course†)—
A CONSONANT WITHOUT ANY SHVA, AND APPARENTLY WITHOUT ANY VOWEL-MARK, BEFORE וּ, HAS THE DOT OF THE וּ FOR ITS VOWEL (KHOULEM), as in בּוּשׁ bou-shu, גּוּשׁ gou-shu, etc.

[Note.—No ambiguity arises from this double use of the dot of שׁ. For since there must be either a Vowel or *Shva* to every letter that is not Quiescent (§§ 28 and 29), therefore the CONSONANT WITHOUT SHVA (before the שׁ) MUST HAVE A VOWEL; and there being no Vowel for it, but only the dot of the שׁ following, it is seen at once that this must be a case for the application of Rule I,—*viz.* that the dot of the שׁ is to be read as a *Khoulém* to the Consonant before it.]

- (4) The dot of ש never stands for *Khoulem* when the ש either (a) begins a word (as in שֵׁר *sheer*, שְׁבוּ *shvū*), or (β) has immediately before it a Vowel[‡] (as in גֶּשֶׁת *gě-shěth*) or a Shva[§] of any kind (as in גִּשּׁוּ *g'shu*, כֶּשֶׁשׁ *kē'shash*).

* We may add that there is only one word in the Bible (Is. xlvii. 8) in which נ with a Deficient *Khoulem* BELONGING TO IT AS ITS VOWEL is immediately followed by פ, and there the נ is not after a vowel but after ׀. In several editions two dots are given there, one for the *Khoulem* and one for the פ.—In some words the possibility of taking the dot of פ as a vowel to an נ (before it is guarded against by giving ׀ to the נ and so marking the נ to be *without a vowel*; thus נפֿן).

† A letter when 'Quiescent' is at the END of a syllable [§ 20 (Def.)]; but a letter is NOT AT THE END of a syllable if it HAS A VOWEL.

‡ No letter can have two Vowels at once (§ 16. γ).

§ A Shva of any kind shows that the letter above it HAS NO Vowel.

- (B) (5) When a שְׁ has deficient $\overline{K}$ houlem (◌ֿ) for its Vowel, then, to avoid having two dots together, the special dot of the $\overline{K}$ houlem is dropped and the dot of the שְׁ stands for that ◌ֿ, besides marking the letter to be s.
- (6) The Reader may therefore have the following PRACTICAL RULE.

RULE II. When שְׁ (anywhere else than at the end of a word, § 13 N.B.) STANDS WITHOUT A SHVA, AND APPARENTLY WITHOUT A VOWEL, then the שְׁ HAS ITS OWN DOT FOR ITS VOWEL ($\overline{K}$ HOULEM), as in שְׁבַע sou-vă, שְׁנָא sou-nê.

- (7) The dot of שְׁ CAN NEVER stand for $\overline{K}$ houlem when the שְׁ has attached to it either (α) any Vowel-mark (as in שָׁם saum, שִׁם seem, § 16. γ), or (β) a Shva (as in שְׁבַע s'vă, שִׁמָּח yis-makh).

THE MARK שְׁ.

- (8) When a letter immediately before שְׁ (s) has belonging to it a ◌ֿ i.e. Deficient $\overline{K}$ houlem, the dot for the Deficient $\overline{K}$ houlem is put over the RIGHT SHOULDER of the שְׁ (thus שִׁ), as in נִשֵּׂא nou-sê.

NOTE. There can be no doubt about the reading in such a case; for, the letter before the שְׁ having then no Shva and no Vowel-mark other than this dot for $\overline{K}$ houlem, this is seen at once to be a case for the application of the following

RULE III. When שְׁ HAS BEFORE IT A CONSONANT WITHOUT ANY SHVA, AND APPARENTLY WITHOUT ANY VOWEL-MARK, that CONSONANT BEFORE the שְׁ has the FIRST DOT OF THE שְׁ FOR ITS VOWEL ($\overline{K}$ HOULEM) [as in Rule I. p. 33], and the SECOND DOT MARKS THE LETTER TO BE S.

N.B. The שְׁ must then always have either a Vowel-mark belonging to שְׁ (s) [as in עִשָּׂה], or Shva (either expressed,—or understood as in תָּפֹשׁ tau-phous).

- (9) When שׁ (*sh*) has a Deficient *Khoulem* (◌◌) for its Vowel the dot for the *Khoulem* is put over the LEFT SHOULDER of the שׁ (thus שׁ), as in שׁמֶר *shou-mêr*, יָשׁוּב *yau-shouv*.* There can be no doubt about the reading in this case; for, the שׁ having then no *Shva* and no Vowel-mark other than the second dot (for a *Khoulem*), this is seen at once to be a case for the application of the following

RULE IV. When שׁ (ANYWHERE ELSE THAN AT THE END OF A WORD, § 13 N.B.) stands WITHOUT A SHVA AND WITHOUT ANY VOWEL (OTHER THAN THE SECOND DOT), THE SECOND DOT THEN STANDS FOR *Khoulem* and the first dot marks only that the letter is *sh*.

N.B. (i). Since the dot of שׁ is never used for *Khoulem* at the end of a word (§ 13 N.B.), it follows that שׁ at the end of a word always stands for שׁ (*s*) WITH A *Khoulem* BELONGING TO THE PRECEDING LETTER.

(ii). THERE IS NO WORD IN THE LANGUAGE HAVING a שׁ with BOTH ITS DOTS AT ONCE representing *Khoulem*.

(iii.) י CONSONANTAL (SOMETIMES) IN י AND י.

62. Sometimes the י in י, and in י, is *v* Consonantal; as follows,

- (1) When י bears a Vowel,† the י cannot of course be itself a Vowel, viz. *Full-Khoulem* (because one Vowel cannot bear another, § 16. γ). The י of the י is then

* Except only when followed by י Consonantal, as in the 2^d Example in § 62 (1). The dot for the *Deficient Khoulem* is then put over the י, as may be seen there.

† So in the case of י, the י would be י Consonantal and the ◌ alone would be the Vowel of the preceding letter.

v Consonantal, and the dot above it is a *Deficient-Khoulem* belonging to the preceding letter; as in הוּהּ *hou-vau*, שׁוּהּ *shou-vě*.

- (2) When י is immediately preceded by a Vowel or a Shva of any kind, the י cannot itself be a Vowel, viz. *Full-Khoulem* (because no letter in Hebrew has two Vowels, and no letter can have a Vowel when it has a *Shva* showing that it has no Vowel,—cp. § 16. ζ). The י of the י is then *v* Consonantal, and the dot above is a *Deficient-Khoulem* BELONGING TO THE י AS ITS CONSONANT; as in אוֹן *au-voun*, עֹנִי *'vou-nee*.

- (3) When י is immediately preceded by a vowel, and

- (4) When י itself has either a vowel or Shva, the י is *v* Consonantal DOUBLED BY DAGESH-FORTE; as in רֵיָהּ *ra(v)-vê*, רִיָּתָהּ *rî(v)-v'thau*.

Note. It may be observed that EACH ONE OF THE CASES (3) AND (4) INVOLVES THE OTHER.

[SUMMARY OF §§ 60-62.]

FURTIVE ׀ used under ה, ח or ע, when vowelless at end of a word after any Long-Vowel other than ׀ [§ 60, p. 32].

The dot of ׀ used for *Khoulem* after a Consonant not having either Shva or any vowel other than this dot [Rule I, p. 33].

The dot of ׀ used for *Khoulem* when the ׀ has neither ׀ nor any vowel other than its dot [Rule II, p. 34].

One dot of ׀ for *Khoulem* [Rules III & IV, pp. 34 & 35].

י for —ou *v*—, p. 35; & for *vou*, p. 36.

י for —(v) *v*—, p. 36.]

63. The following words may serve as Examples for practice in Reading.

- | | |
|--|---------------------------------|
| 1. נֹחַ Noah | 17. הַמֶּשֶׁל to rule? |
| 2. רוּחַ spirit | 18. הַמֶּשֶׁל the ruler |
| 3. פִּיחַ fine ashes | 19. הַמֶּשֶׁל dominion |
| 4. רִיחַ scent | 20. שְׁלֹשׁ three |
| 5. מַפְתֵּחַ a key | 21. בָּשֶׂם spice |
| 6. שִׁירָה her song | 22. לְשַׁבַּע abundantly |
| 7. גְּבוּהַ height | 23. לְשַׁבַּע to have enough |
| 8. גְּבוּהַ high (m.) | 24. שֹׂנְאֶךָ thy (m.) hater |
| 9. מַתְּלֵהָלָה a madman (in
Eng. V.) | 25. וָאֶתְפַּשׁ and I took hold |
| 10. תִּגְבִּיָּה thou (m.) wilt exalt | 26. עֲוֹן iniquity |
| 11. מַבּוּעַ a fountain | 27. בְּגִזַּע at the dying of |
| 12. יִבְיַע he will utter | 28. עֲוֹנָה her iniquity |
| 13. שִׁמְעַ one (m.) hearing | 29. גִּזַּע one dying |
| 14. בִּשְׁתַּ shame | 30. לֹוֶה a borrower |
| 15. בִּשְׁתִּי I was ashamed | 31. עִוֵּר a blind man |
| 16. מִשְׁלִים rulers (m.) | 32. עִוְרִים* blind men |

* This is strictly the full and proper form of the word, viz. with וּ. — But in all the instances in which the word occurs in the Bible the Dagesh of the וּ is dropped, and the Student has to *remember* that there is a *Dagesh F. properly belonging to the וּ*.

There are so many instances in which a Dagesh F. is so dropped, over a Shva, that it may be well to call the Reader's attention specially thereto by the following Observation :—

Obs. A Dagesh-Forte is often dropped from a letter bearing a *Shva*, as in הִלְלוּ (for הִלְלוּ), יִסְעוּ (for יִסְעוּ), etc. This will be better understood by and by.

[NOTE ON APPENDICES (A—E).]

We give now Five Appendices, *viz.*:

- (A). On the signification of Vowel-names;
- (B). On the Accents;
- (C). On Dagesh;
- (D). On Compound Shva;
- (E). On כתיב and קרי.

N.B. THE STUDENT NEED NOT TROUBLE HIMSELF WITH THESE APPENDICES at first, but may refer to them merely as occasion may arise hereafter. He is advised now to proceed at once to work through the EXERCISE-BOOK. And while learning thereby to construe Hebrew sentences from The Bible, and also to turn English sentences into Hebrew, he may be glad to be supplied with a few more READING-LESSONS. As such we give (on pages 55, etc., below) (1) The Hebrew PERSONAL PRONOUNS (p. 55), (2) A Masculine and a Feminine NOUN DECLINED WITH PRONOUN-AFFIXES, (3) Some specimens of leading VERB-FORMS in the several Voices. These matters (and others also) are entered into more fully in the EXERCISE-BOOK. The Student will find that by familiarizing himself carefully with the words in these Reading-Lessons (pp. 55, etc., below) he will gain great help towards the reading and understanding of the GRAMMAR IN THE EXERCISE-BOOK.

APPENDIX A.

SIGNIFICATION OF VOWEL-NAMES.

64. Some of the names of the vowels (the more ancient especially) correspond somewhat with the forms of the mouth concerned in the utterances. Thus (1) 'Shūrik' (from שרק) 'hissing' utterance through the lips *συριγμός*. So (2) 'Khērik' (from חרק used for 'gnashing'—the teeth—) an utterance through the teeth. [Also called, of old, 'Shēver' (from שבר *to break*)]. So (3) 'Khoulem' (from חלם in the sense to be 'whole,' 'complete,') utterance filling the 'whole' mouth, and therefore called of old מלא פום *mouthful*. So (4) 'Pathakh' (from פתח *to open*) utterance from the back of the open mouth. And so (5) 'Kibbutz' (from קבץ *to collect, gather together*) an utterance for which, as in the case of 'Shurik' (1), the lips are *drawn together*, somewhat. (6) 'Segol' is sup-

posed to refer to the *figure* of a 'bunch of grapes' in which the three dots are arranged. So (7) 'Kaumets-Khautúph' may perhaps (see above § 12, Note *) refer to the *form*.

There seems to be some confusion in regard to the signification of (8) קמין —as to *its meaning*, and as to the *value of the vowel* designated by it. We must try to clear this up a little, if we may.

In Masora

(1), א, *ā* (au), was called 'Great Kaumets;' and (2), א, *ē* (*ā*), 'Little Kaumets;'—(3), א, *ā*, was called 'Great Pathakh;' and (4), א, *ē*, 'Little Pathakh.'

It is seen that the names 'Great' and 'Little' 'Pathakh' (i.e. Opening) correspond with the Great and Little channels of utterance for the vowels in (3) and (4). Is this so, or not, in the case of (1) and (2)? The name 'Little K.' in (2) *does* correspond with the Small channel for the utterance of א; and the question which we will try to answer in this App. is

(a) Can the name 'Great K.' also correspond with a *Great* Channel-utterance, for א, in (1)?

Analogy seems to shew that those who gave the name thought so: and

(β) such would suit well the broad guttural sound of a stream of utterance filling the throat and the mouth wide-open,—and issuing from the *cavern-like pit* of the throat.

But there is an objection.

(γ) The name 'Kaumets' is generally said to signify 'compression,' 'contraction,' 'shutting' of the mouth*. There is so much authority for this, that it must be treated with respect. But

* Some suppose that *Kaumets* in the sense of *closing* or *contracting* the *mouth* had reference to the *o* sound given by some as the value of this long א. Dr Ewald writes "קמין *ō* (*ā*) contraction [zusammenziehung] from the contraction of the mouth" for *o*, and states that the appellation *Kaumets* for [both] "ā and ō" originates thus from those who wrongly read a [as] *o* ["die benennung Qames für ā und ō stammt also von solchen, welche ā unrichtig *o* lasen," where the sign ā stands for his *a* value of א, and Q for ק (Cp. p. 3, note ||). Those who so "wrongly read" may perhaps be glad to find antiquity allowed for their so-faulty practice, for the name *Kaumets* is of some antiquity. One modern Writer, who gives 'Compression' as the meaning (and *a* as the value) of *Kaumets*, states:—

"It is certain, from a distinct statement of Ebn Ezra (*Tsachoth*, p. 2, *b*), that "the scholars of Tiberias and the African grammarians sounded it *o*." [Kalisch, Pt. ii. p. 67, 3 (a)].

Aben Ezra's statement so referred to is:—"but

אנשי טבריה גם חכמי מצרים ואפריקא יודעים לקרוא הקמין הגדול

"THE MEN OF TIBERIAS ALSO THE WISE-MEN OF EGYPT AND AFRICA KNOW HOW TO READ THE GREAT KAUMETS."

This is not quite the same, surely, as 'they sound it *o*'.

Dr K. proceeds to say, referring to this same passage, "It is equally certain

(a) Not only does the name 'Kaumets' *admit of* a sense corresponding * more with what might be expected for it ; but, moreover,

(b) Such a word was current in the sense 'pit,' 'cavern,' or 'hole' in the old Rabbinic diction.

As concisely as possible let this be shewn here.

(a) The name 'Kaumets' is from a root קמץ which, along with a word expressing 'fulness,' is used in the Bible for 'hand-ful', and for '*collecting into a hand-ful*.' The sense of 'compressing,' 'contracting' *may* perhaps be deduced from this. Suppose such a sense to be admitted. Add that in post-Biblical times the root was, with reference to the eye, used for *shutting* the eye. Does it therefore certainly mean 'shutting or compressing the mouth' even when *not* used with direct reference to the mouth? Since קמץ does not in itself involve the 'mouth,' this last is really *introduced by assumption* in (β). The mouth may, however, be said to be involved here, because the reference is to a stream of vocal utterance. Exactly. The reference is to *this Stream*. (Here the train of thought has changed the line of its course). The *compressing-channel* of such a stream of utterance need not be the *shut†* or *greatly-compressed* mouth. It may be the widely-opened mouth (so a 'Great-Kaumets') for one stream of utterance, and the *not-quite* closed mouth (so a 'Little-Kaumets') for another ; and thus, the names in (1) correspond with the utterances if 'Kaumets' may be taken to signify 'Compressing-channel.' But this agrees with the *strict value* of קמץ. For,—a 'handful' being expressed by 'fulness of (or, that which fills) a קמץ,'—this קמץ stands for 'that in which the contents are,' and *the contents* are compressed (it may be), within the including *cavity*.' This 'cavity' may be *large* for large contents, and may be *distended* by the contents which it is a means of *compressing*. The contents in our particular case being 'a stream,' the word 'channel' may be used for the 'cavity' containing it (or even *compressing it*, if any wish for this term).

But (b),—A term of this sort is sometimes given in accordance rather with certain *current notions* than with strict derivation of meaning. It may be interesting to notice that we find 'hole,' 'pit,' or 'cavity,' to be a

"that it was, in the middle ages, read in many districts as *a*, Comp. Ebn Ezra, *l.c.*" A. E. mentions that pronunciation (in the passage so referred to by Dr K.) in the following terms : אֵינְנו פֶּתוּחַ כִּפְתָּה גְדוֹל כֹּאֲשֶׁר אֲנַחְנוּ קוֹרִין אוֹתוֹ בְּמִקְוֹמוֹת הָאֵלֶּה *i.e.* "it is *NOT* 'read as *a*' as we read it IN THESE PLACES." [Note, We have given here Dr K.'s expression 'read . . . as *a*' for the words 2—4 ; but, with regard to his 'many districts' for A. E.'s 'these places,' it should be observed that A. E. *contrasts* the pronunciation in the 'places' where he was, with that of the 'Men of Tiberias, &c.' (Aben Ezra, or A. E., stands for עוֹרָא אֲבֵן *i.e.* עוֹרָא בֶן אַבְרָהָם *Abraham ben Ezra* as he is called fully, in Rabbinic,—and, for shortness, ע"א.—Sometimes he is called merely Ben Ezra, or—in Arabic form—Ebn Ezra, and Ibn Ezra, by some)].

* Whether פ be read broadly, or as *a* in *far*, the mouth is *open*—not closed.

† From *shut, closed, compressed*, mouth or lips—could *o* get out ?

value of קמץ current in Rabbinic Aramæan. The Arūkh*, in giving this value, cites † the Targum of 2 Sam. 17. 9 where a word corresponding to *Kaumets* is given for the Bible-word meaning ‘pits.’ So Buxtorf (*Lex. Rabb.* col. 2058), who cites also the ‘great קומצא’ given by the Targum for ‘great pit’ in 2 Sam. 18. 17. This sense of ‘pit’ or ‘hole,’ into which things were collected for storing purposes, is even claimed by some for the Bible-word אֶקְמִצִּים. Thus the Midrash of Brêshith Rabba on this word is [as given || in the Jalkût]—

מקמצא לריחא רבנן אמרי דקמצתא ודלא קמצתא

A convenient means of shewing what we want to shew by this is offered in the following from the מעריך [Appendix to the ערוך (Arukh)],

בִּרְפ' צ' הִנֵּה אֲרִי יוֹחֵן מִן ק' לְרִיחַ' וְלֹא חֲסֵרֵין כְּלוֹם וְנִי'.....קִמְצַתָּא פִּירִי' בִּירו'.....:

“*Brêshith Rabba*, c. 90, thus we read:—*R. Johanan said ‘From the Kaumets “to mill, and they lacked not at all,” as much as to say that every day they were “taking out from the PIT (or HOLE serving as store-place) for grinding, and the pit “failed not; and our R.’s say ‘That in the Kaumets, and that not in the Kaumets,’ “as much as to say ‘Not in the PIT (or store-HOLE) alone was this blessing’.....As “for the word Kaumets, its meaning is PITS (or HOLES).....”*”

This sense ‘pit’ or ‘hole’ is (we well know) supposed to come from גומין (Eccles. 10. 8). So the ערוך§, and מעריך. But that does not matter at all. Our point here is that the word *Kaumets* WAS SO USED in the sense *hole* or *pit*, whencesoever obtained. This being so, the result is much the same as that arrived at in (a): and the question in (a) may therefore be answered affirmatively thus far, viz. that the name ‘Great ¶ *Kaumets*’ (whether (a) as ‘Great containing** channel, or (b) as ‘Great Pit, Cavity, or Hole,’ may have meant somewhat corresponding with the guttural utterance filling the *whole* open-mouth as described above in (β); and the fact of such a name having been given is an evidence (so far as it goes) in favour of a corresponding value having been given to the vowel.

[Notes. Thus, too,—taking together (1) and (3), (2) and (4), at the commence-

* A Rabbinic-Aramæan Lexicon.

† נִא' הַפְּתִים ת' בָּהֶר [מן] קוּמְצִיא.

‡ Gen. 41. 47, rendered by “handfuls” in our E. V.

|| It is unnecessary to spend time and space on the *reading* of the *Brêshith Rabba* itself here in several editions.

§ The true reading there (for מוֹכֵר קוּמֵץ in some editions) is וּכְן ת' מוֹכֵר קוּמֵץ. Buxtorf's reference to (קוּמְצִיא and) נוּמְצִיא involves that on which this rests. Buxtorf gives a citation in favour of the sense ‘closing the lips’ for *Kaumets*.

¶ We find also the epithet “Wide” used instead of “Great;” thus in כָּל Ps. 35. 10 the פֿ is marked as רָחֵב, i. e. *wide* or *broad*. [We are aware that Dr Kalisch cites this as an instance in which a Conjunctive accent פֿ “produces the same changes in the vowel as” *Makkêph*,—taking this to be *ō* therefore.]

** Or ‘Compressing’ if this be preferred.

ment of this Appendix on (8), p. 32,—

- (1) ‘Great Channel, Cavity, or Hole,’ and (3) ‘Great *Opening*’ (merely), for $\overline{\text{—}}$ and — respectively,
 (2) ‘Little Channel, Cavity, or Hole’*, and (4) ‘Little *Opening*’ (merely), for $\overline{\text{—}}$ and $\overline{\text{—}}$ respectively;

correspond with what was said of these four vowels in §§ 19 and 20.

And though we find later, in the ספר הכוזרי (ii. 80), the three $\overline{\text{—}}$, $\dot{\text{—}}$, and — , classed together as ‘Great,’ ‘Intermediate,’ and ‘Little,’ *Kaumets*’d[utterance],—it does not follow that $\overline{\text{—}}$ was there taken as *o*. Nor does this follow (as some seem to think) from Aben Ezra’s saying,

- (i) “*Kaumets* is compounded of *Khoule*m and *Great Pathakh*†”;
 (ii) “It (i. e. *Kaumets*) is *Kaumets*’d from them, and the mouth is *Kaumets*’d in the utterance of it.”

Rather,—by naming, in (i), ‘Great *Pathakh*’ (‘Great opening’) as a component part of ‘Great *Kaumets*,’ he so far declares the mouth to be well-open in sounding it. He can hardly be supposed ‡ then to give it an *o*-value *requiring the lips to be drawn together*].

APPENDIX B.

ACCENTS.

65. As the Student may wish to know the names of the Accents which he may see attached to the words in the Hebrew Bible, it is advisable to give a List of them. But, as it is decidedly unadvisable for the Beginner to lose time in learning their forms and names at present, it is as well to give them in an unattractive manner. The names are therefore given in their *Hebrew* form with the several accents themselves attached thereto. They are given here for purposes of reference, merely.

* The name ‘*Tsā-rē*’ may mean a *fissure* from the sense “breaking,” “rending” (of צרה), and so when used as an equivalent for the name ‘Little *Kaumets*’ (see above) it might very well stand for ‘fissure’—as a cleft or ‘Little Cavity’ in contrast with the ‘Great Cavity’ of ‘Great *Kaumets*.’ [The sense of ‘narrowness’ from the Biblical צר would quite as well give what would contrast with the ‘wide’ in קמץ רחב (p. 34, note 1)]. But we do not object at all to take the name ‘*Tsā-rē*,’ as it is generally taken, in the sense of ‘Breaking,’—whereby it is recognized as being akin to *Khērik* for which an old name was שִׁבְרָה ‘*Breaking*’ as mentioned before.

† “Therefore its form is like the form of them both,” he adds, (meaning $\overline{\text{—}}$ an old form of $\overline{\text{—}}$, consisting of — with a dot below it).—The passage here cited from A. E. is the first part of that referred to on p. 33, note.

‡ To get at his meaning it is sometimes necessary to guess a sort of riddle. In such cases it is dangerously easy to misinterpret him altogether by what might seem to be a literal rendering of his words.

The Accents are usually said to be 26 in number,—some of them *Disjunctive*, others *Conjunctive*.

66. The Distinctive, or Disjunctive Accents, 18 in number, are

Form.	Name and Position.	Class.	Form.	Name and Position.	Class.
—	רְבִיעַ (7)	III.	⸀	קָלוּק : (סוף פְּסוּק) (1)	I.
⸀	שְׁלִשְׁלֵת (פְּסִיק) (8)		⸁	אַתְנַחַח (2)	
⸂	*.....זֶרְקָא (9)		⸂	*.....סְנוּל (3)	II.
⸃	*.....פִּנְשֵׁתָא (10)		⸃	זָקַף (קִטוֹן) (4)	
⸄	תְּבִיר (11)		⸄	זָקַף (גְּדוּל) (5)	
⸅	†.....יְתִיב (12)		⸅	טַבְחָא (6)	

Form.	Name and Position.	Class.
⸆	פְּזֹר (13)	IV.
⸇	קִרְנֵי פָרָה (14)	
⸈	תְּלִישָׁא (גְּדוּלָה) (15)	
⸉	גִּרְשׁ or לִרְס (16)	
⸊	גִּרְשִׁים (17)	
⸫	פְּסִיק (18)	

These Accents are arranged here in *descending* order of value as Stops.

[Note. In (1), ⸀ beneath ל is the *Silluk*; the : at the end is specially the סוף פסוק (Cp. § 39 (1)).

In (8), the ⸀ is *Shalshēlēth*; the (|) is *P'sik* No. 18.—*Shalshēlēth* [without (|) *P'sik*, as in Ps. 3. 3], is used as a *Conjunctive* Accent: See below.

P'sik (|), No. 18, has a *Disjunctive* value but is not properly an 'Accent.']

* These three,—viz. Nos. 3, 9, 10,—always stand over the last letter of the word thereby accented, whether the Tone-syllable be the last or the last but one. But when ⸂ (No. 10) is attached to a word of which the Tone-syllable is the last but one, an *additional* ⸂ is then placed over the consonant bearing the vowel of the Tone-syllable.

† Always just *before* the first consonant of its word, but *below* the line of consonants.

‡ Always over the first consonant of its word.

67. The Conjunctive Accents, 8 in number (of *one* Class, all equal to each other in conjunctive value), are

Form.	Name and Position.	Form.	Name and Position.
$\underset{\cdot}{\text{—}}$	†..... תְּלִישָׁא (קְטֹנָה) (5)	—	 מוֹנֵחַ (1)
—	 מְאֲרָכָא (6)	—^*	*..... מְהִפֵּךְ (2)
—^a	 מְאֲרָכָא כְּפוּלָא (7)	$\underset{\cdot}{\text{—}}$	†..... קִרְבָּא (3)
—^v	 יֵרַח בֶּן יוֹמוֹ (8)	—^s	 דִּרְגָּא (4)

68. The Accentuation in the Books of The Psalms, Proverbs, and Job§, is somewhat different from that of the other Books of the Bible. No Accents, however, occur there of forms different from those given above. But some of the forms given above occur in combination;—thus (1) —^s , or —^c , or $\text{—}^c \text{—}^s$ ||, is a great Disjunctive and Pause Accent; and we find also (2) —^t , or —^t very frequently, and so also (3) — (called *Initial Tiphkhá*) placed beneath the line and just before the opening letter of its word. These three are Disjunctive Accents. And we have, as Conjunctive Accents, (4) —^∞ , and (5) —^∞ , or —^∞ , and (6) —^a (i.e. *above* the word, instead of below), and —^k (without *P'-sík*).—

69. Several of the 26 Accents are known by other names, besides those given above. The Reader need not be troubled with them here.

* Of the same form as No. 12, of Class III. above; but this —^c (*Mahpakh*) stands to the left of the accented vowel.

† This $\underset{\cdot}{\text{—}}$ is exactly like $\underset{\cdot}{\text{—}}$, No. 10 of the Disjunctives. But the Disjunctive $\underset{\cdot}{\text{—}}$, No. 10, stands over the last letter of its word, and the Conjunctive $\underset{\cdot}{\text{—}}$, No. 3, over the opening letter of the Tone-Syllable. This No. 3 is also called אֶזְלָא.

‡ Always over the last letter of its word.

§ These three Books are called “the Books of אֱמֶת” (a word which signifies *truth*). They are so called because the letters of this word אֱמֶת are the initial letters of the Hebrew names of these Books viz. א of אִיּוֹב “Job,” מ of מִשְׁלֵי “Proverbs,” and ת of תְּהִלִּים “Psalms.” אֱמֶת serves therefore as a convenient mnemonic form.

|| The two parts may be on ⁽¹⁾ the same syllable, or on ⁽²⁾ different syllables of the same word or ⁽³⁾ of different words. Cp. ⁽¹⁾ Ps. 14. 4 &c., ⁽²⁾ Ps. 1. 2 &c., ⁽³⁾ Ps. 1. 3 &c. Dr Kalisch gives also the form —^c , but this is at least doubtful; it is certainly not a great Disjunctive like (1); and it may be doubted whether it is really a double accent at all. Dr K. cites Ps. 68. 21 for a disjunctive value, where there

APPENDIX C.

EUPHONIC DAGESH.

70. There is a use of Dagesh, called Euphonic,

(1) at the beginning of a word in letters besides those for D. Lene (§ 47), as in the ל of מַלְאִי 1 K. 17. 18, גִּישָׁה־לִּי Is. 49. 20, לִמָּה לִי Is. 1. 11, פָּעִלְתָּ לָנוּ Is. 26. 12;

(2) in the midst of a word, where it is not wanted grammatically (as in the צ of הַצְבִּינוּ Ex. 2. 3, and of נִצְרָה Prov. 4. 13 in some copies).

[Note. The Euphonic D. of (1) in a letter of בּנִרְכַּבַּת produces some *apparent* (not *real*) exceptions to § 48. Thus the dot in the ב of וְעִנְתָּה־בִּי Gen. 30. 33, בּוֹ הִבִּיתָ Ex. 17. 5, מִדֶּבְרִי Pr. 31. 2, and in the פ of עִשָּׂה־פָּרִי Gen. 1. 12, עָלֶיךָ פָּרִין Gen. 38. 29, &c. &c., is in each case a Euphonic D., and not merely a Dagesh-lene.

There are some few *real* exceptions to § 48; as, for instance, in וְאֶבְרָהָה בְּפָרְעָה Ex. 14. 4 and 17, הֵלֵא בְּכַרְכְּמִישׁ Is. 10. 9*.]

is a *P'sik* however. In Ps. 84. 4, the ב *without D. L.* of בֵּית seems to point to a *Conjunctive* accent before the ב; and in Ps. 50. 3, 55. 20, the sense seems to require a *Conjunctive* accent where we find ׀, ׀. Some copies seem to have given D. L. after ׀ in Ps. 65. 9. From this passage, and 65. 6, some might think ׀ to be one of these Accents.—While one of two together is the *Accent*, the other often serves as *subsidiary* before or after it. The ׀ under the *Tone-syllable* seems to have been regarded as *Conjunctive* in Ps. 76. 8, according to some copies; but it is often a *Disjunctive*, as ordinarily. We find (א) both above and below the same syllable as in Job 21. 28, כִּישְׁבֻּנוֹת, according to some.

* These instances come under a Rule of Euphony mentioned by R. D. Kimḥi, viz. that When there are together at the beginning of a word בּב, or כּכ or בּפ or כּפ, and the first of the two has Shva, then that first letter has its Dagesh although after a Long Vowel (or Quiescent letter) at the end of a word which is read closely along with the word beginning as described. Cp. also the ב Lev. 25. 53 (after נָי ׀), the כּ 1 Kings 18. 44 (after הָ ׀),—and so Ex. 14. 18, Jer. 3. 25, where the D. is omitted in many Editions.—R. D. K. mentions some exceptions and ancient variations; and the Rule, as he gives it, is stated rather too generally. The *absence* of the dot is, of course, in accordance with § 48.

71. The dot of both* D. lene and D. forte may be said to have a hardening and strengthening value,—in the case of D. *lene*, indeed, only to so slight a degree as to mark *b* instead of *v* and *p* instead of *ph*, &c.,—but in the case of D. forte to such a degree that the letter in which it stands may be considered as doubled. This strong dot (*Dagesh forte*) is employed for other† than mere pronunciation-purposes. But, for *pronunciation*-purposes, a dot is sometimes employed—with a higher value than that of Dagesh lene—to mark a *rolling enunciation* caused by a delayed and prolonged movement of the organs while in the act of pronouncing the letter in which this Dagesh‡ stands.

[Note (a) When beneath this Dagesh there is a Shva, this Shva

(1) is *always Moving*, and

(2) adopts, *sometimes*, a Compound form marking an approach to vowel-sound by help of which the rolling pronunciation can be more fully given.

(b) As might be expected—from this D. marking so fine a process, and *only for the sake of Euphony*,—the usage|| ought not to be *limited too precisely*.]

* We are aware that we have against us the authority of Dr Kalisch, who says (Pt. II. p. 61), “It must be regarded as a defect in the system of the “Hebrew points, that the same sign was chosen both for *dagesh lene* and *dagesh forte*; for the functions of both are essentially different.” Perhaps we may think that this sentence of condemnation needs revision.

† As will be seen hereafter.

‡ If any name, other than ‘Euphonic Dagesh,’ be wanted for this,—one might perhaps offer ‘*Dagesh medium*,’ or ‘*Intermediate Dagesh*,’ as not inappropriate. We are glad to say that we agree with Dr Ewald in disapproving of the name ‘Dagesh neutrum’ (as it has been called by some, after J. D. Michaëlis; see Gesenius Lehrgeb. p. 88, and cp. Ewald Lehrb. p. 128, note 2). The name ‘Dagesh forte Euphonicum’ which some give (a mistake perhaps for ‘*Dagesh Euphonicum*’) is bad,—since this dot represents less than D. forte.—Also, the name ‘Dagesh Conjunctivum,’ which some give for this D. in the cases of (1), is not good since the *Dagesh* has no *Conjunctive* value. The closeness of connection is marked either by a Conjunctive Accent or by Makkêph. Nor can we approve of the name ‘*Dagesh dirimens*’ for the D. in some of the cases of (2). For, so far as it is applicable to Dagesh at all, it would be perhaps more suitable to Dagesh-forte than to a Dagesh of this intermediate sort. The employment of this (quite modern) name, by some, is merely one of the passing fashions of the day.

|| A detailed statement of the matter which we have ready would tire the Reader too much if given here. The further treatment of this must therefore be deferred at present. Enough has been said here for relieving the Student of doubt or difficulty at his meeting with any instances.

APPENDIX D.

COMPOUND SHVA.

72. As was said, in § 24 Obs., $\overline{\text{א}}$ and $\overline{\text{א}}$ are found sometimes under other letters than אאאא . In some cases this is for Declension and Conjugation reasons,—as will be seen by and by. There are other cases, in which a compound Shva occurs under non-gutturals, which may be noticed here.

In dealing with this matter it may be well to bear in mind that:—

The hiatus between the first and second of two consonants (combined—with a vowel to the second one) is the more perceived if there is

- (1) any difficulty arising from the *nature* of the consonants,
- (2) some change in *direction of movement* while combining them,
- (3) a vowel-utterance affecting the process.

[N.B. (3) sometimes gives rise to (2).]

In such cases a Compound Shva often helps *distinctness** of enunciation, being a means of bringing out more fully the first of the two consonants.

(a) The chief cases of (1) were mentioned in §§ 22—24, [viz. cases in which one of אההת (without a vowel) is combined with a letter after it.]

(β) Among other cases arising from (1) are *some* in which the two consonants are the same, and the distinct enunciation of the first one is aided by approximation to vowel-utterance;

* Moreover,

(a) Since *Metheg* does so too (§ 43), one is not surprised to find $\overline{\text{I}}$ with a vowel preceding a Compound *Shva*.

(b) Any aid to *distinctness* is additionally useful in the case of a word followed by Makkêph (and so—having no Tone-accent of its own—marked to be hurried on upon the word after it).

(c) For Compound Shva under *Euphonic D*, see § 71 (Note a).

(d) As an aid to *smoothness* of pronunciation, a Shva which by Rule would be Quiescent is sometimes made Moving and marked as such by a Compound form. Sometimes the Compound form of Shva is given *besides* the Euphonic Dagesh.

(e) Where help is given, sometimes, by *dropping a Dagesh forte* from a letter bearing Shva (and so relieving the pronunciation by the removal of the understood letter, which was *implied by* the D. F.), there further help is *sometimes* given by a *Compound form* of the Shva. [But not *always*, observe. Thus, there is שְׁוָא in Gen. xii. 15, but the *same* word sometimes occurs with לְ.]

Thus $\text{נִ}^{(1)}$ before נ in Nu. 10. 36, $\text{נִ}^{(2)}$ before נ Deut. 21. 2 (in some good Editions), and so $\text{נִ}^{(3)}$ Gen. 29. 3 and 8, $\text{נִ}^{(4)}$ Ez. 35. 9, $\text{נִ}^{(5)}$ Gen. 9. 14, $\text{נִ}^{(6)}$ Gen. 27. 29, and $\text{נִ}^{(7)}$ 49. 23, Cp. Ex. 1. 14, &c.

(γ) There are cases in which (2) and (3) occur, (and in some *concur*);

Such as $\text{נִ}^{(8)}$ Zech. 4. 12 (according to some), $\text{נִ}^{(9)}$ Gen. 27. 38, $\text{נִ}^{(10)}$ Gen. 2. 12, $\text{נִ}^{(11)}$ Job 33. 25, $\text{נִ}^{(12)}$ Gen. 3. 17, $\text{נִ}^{(13)}$ Ju. 16. 16, $\text{נִ}^{(14)}$ Gen. 21. 6, $\text{נִ}^{(15)}$ Gen. 30. 38, $\text{נִ}^{(16)}$ Gen. 2. 23, $\text{נִ}^{(17)}$ Gen. 12. 3, $\text{נִ}^{(18)}$ Ju. 5. 12, $\text{נִ}^{(19)}$ Lev. 25. 34, $\text{נִ}^{(20)}$ Ez. 26. 21, &c. &c. Such as the $\text{נִ}^{(21)}$ in 1 Kings 13. 7, $\text{נִ}^{(22)}$ Is. 31. 5, $\text{נִ}^{(23)}$ Jer. 22. 20, come under the head of “Declension and Conjugation reasons” (referred to in § 24 Obs.) rather than here.

Now there is this grand difference between the cases (a) and all others that,—whereas in (a) the Moving Shva *always* takes a Compound form, in these others the occurrence of Compound form not only

First, depends often on some stream of *vowel*-utterance, in connection with which the combined letters are pronounced, or by which they are immediately preceded or followed; but also

Secondly, is NOT AT ALL REGULAR;—there being sometimes נִ , and sometimes a Compound form, not only in similar words but even in the same word.

There is abundant evidence of this *irregularity* in the occurrence of Compound Shva under other than נִנְחֵן . This irregularity has importance as shewing that we are not entitled to lay down strict rules for the occurrence. And it has a greater importance:—viz.

73. The great *regularity* in the one set of cases (a) contrasts so strongly with this irregularity in the others, that we may well be led to think that there must be some essential difference between the two sets. Now, according to the general principles on which the whole matter has here been treated, there *is* such an essential difference. From the detailed statement (1)—(3), (α)—(γ), one may readily perceive that the difficulty involved in the cases (a) (see § 22),—the difficulty of bringing out in pronunciation a consonant which, besides having no vowel of its own, is a *difficult* consonant to be pronounced—does not exist where the consonant (without a vowel) is *not* one of those difficult ones. Consequently the strongly-perceived hiatus of the one set of cases is *not necessarily* involved in the others; and the mark for strongly-perceived hiatus we might therefore expect to find *not* regularly given, although it is used here-and-there to help out and give more fullness to the flow of utterance.

[Note. Different arrangements of the cases are given by Dr Gesenius (Lehrgeb. p. 76—78), and Dr Ewald (Lehrb. p. 95, 96). The former gives a list of not well grouped occurrences,—from which (he says, p. 76,) “one may see that* the cases of נִ under non-gutturals are analogous to those of the simple *Moving Shva*:”—but, since a Compound Shva is *always* Moving, the remark does not help one much. Dr E.’s arrangement *looks* better, but it will not bear examination.]

* ...dass die Fälle des נִ unter Nicht-Gutturalen denen des einfachen *Schwa mobile* analog sind.

APPENDIX E.

KTHĪV AND KRĪ.

74. It was given as a principle (§ 3) that every full consonant always has either a vowel or a Shva shewing that it has no vowel. There are in the Bible some *apparent* exceptions to this, which are not exceptions really. Thus

(1) the name יִשָּׂשכָּר (*Issachar*) has the letter ש without any mark whatever attached to it. This ש may be said to have place in the *written form* of the name (testifying to the origin of it) but no place in the *pronunciation*; and therefore no one of the marks for pronunciation is attached to it, and the word is *read as if the unmarked ש were absent*.

(2) In several instances a letter which appears in the *written* text is called superfluous and is not recognized as part of the *read* text. Now the vowel-point system has reference only to the *read* text, and any letter not regarded as part thereof is unrecognized by vocalisation; and the word is therefore marked to be read *without* that letter altogether—as if the letter were not there at all.—Thus the ה in the word צִיָּה (Gen. 27. 3) stands without a vowel or Shva, because it is unrecognized in the word as read (which is merely צִיָּה). In all the common editions of the Hebrew Bible a mark is always given to such a letter (as to the ה in this instance) directing attention to a marginal note which declares that letter to be superfluous; and the Student therefore need not anticipate any trouble in regard to such appearances. [Under this head should be classed מַחֲצִיָּה in 1 Chron. 15. 24 and three other places, in all four of which there is a note telling that the צ is superfluous.]

(3) In several instances the *written* text, which is called בְּתִיב, differs (in a greater or less degree) from the *read* text, which is called קְרִי*. In all such instances the vowel-marks that are given correspond with and belong to the letters of the *read* text (the *Krī*). These letters are always given (in the ordinary editions of the Hebrew Bible) in a marginal note, to which attention is directed by means of a mark (generally a small circle, thus ◌◌) over the word in the *written* text (the *Kthiv*). Thus in Gen. 24. 33 there appears וַיִּשָּׂם, the ◌◌ directing attention to the marginal note [וַיִּשָּׂם קְרִי] which signifies that the dots and the - and - belong to the letters וַיִּשָּׂם, and that the word to be '*read*' is וַיִּשָּׂם. Similarly in Gen. 39. 20 there appears וַאֲסֹרִי, where the marginal note gives the letters

* We may employ *Kthiv* to represent בְּתִיב, and *Krī* to represent קְרִי,—the value of *i* being *ee*, like the *i* in *machine*.

אָסירי*, and the word is ‘read’ אָסירי. So in the case of a corresponding word in v. 22; and so in the word קִצּוֹתוֹ (Ex. 37. 8, 39. 4) where the marginal note, קִצּוֹתוֹ ק, tells that the word is ‘read’ קִצּוֹתוֹ†.—

Thus, too, for הִצִּיא Gen. 8. 17,—in accordance with the marginal note (הִצִּיא ק),—the word ‘read’ is הִצִּיא. So for הִשִּׁיר Ps. 5. 9,—in accordance with the marginal note there,—the word ‘read’ is הִשִּׁיר; &c. See also Josh. 6. v. 7, 9, 13, 15; 24. v. 3, 8; 1 S. 18. 1, &c.; 2 S. 21. 9 where there are ⁽¹⁾ one case of (2) and ⁽²⁾ two cases of (3); &c. &c.

75. There are some instances in which the vowel-marks that are given belong to a set of letters quite different from those given in the *Kthiv*. Thus (to take just one example) in the well known place 2 Kings 18. 27 there appears שִׁינִיָּהֶם (the last word but one in the verse) where the vowels and the Shiva have no reference whatever to the letters שִׁינִיָּהֶם but only to those given in the marginal note signifying the words ‘read’ to be מִימֵי רִגְלֵיהֶם. This is a strong instance:—but, as in all instances

76. the vowel-marks belong to the ‘Read’ Text (and, wherever this differs from the ‘Written’ Text, the vowels that are given *do not belong* to the letters to which they are attached, but to those in the margin) practically, it may be said, the Student will never find himself in doubt or difficulty by reason of this.

77. According to the Note קרי ולא כתיב—i. e. ‘Written’ and not ‘Read’—2 Sam. 13. 33, the letters of the word אָם there belong to the ‘Written’ but not to the ‘Read’ Text.—And,

78. According to the Note קרי ולא כתיב—i. e. ‘Read’ and not ‘Written’,—preceded by בְּנֵי Judg. 20. 13, and by פֶּרֶת 2 S. 8. 3; the word בְּנֵי belongs to the ‘Read’ Text in the former place (where פֶּרֶת may be seen in printed editions), and the word פֶּרֶת in the latter place (where בְּנֵי may be seen), but not to the ‘Written’ Text in either case.

79. There are a few cases (of what some call “*Krî perpetuum*”) in which the consonants corresponding to the vowel-points are *not* given in the margin. Thus,

(1) instead of יְרוּשָׁלַיִם (*Jerusalem*) there is frequently יְרוּשָׁלָם without the י which although *not* ‘written’ is ‘read’ as the consonant bearing the ך. So, the same י (*not* ‘written’) is ‘read’ with the ך between the ל and the מ in יְרוּשָׁלָמָה.

* N.B. ק is often given as an abbreviated form for קרי.

† In the Bible an additional ׀ is placed to the ׀ at the end of the word. This ׀ refers to the *mute* י of קִצּוֹתוֹ (§ 35).

(2) THE NAME יהוה, when thus pointed, is 'read' אֲדֹנָי LORD. Sometimes *this latter word itself occurs immediately before or after* the word יהוה. In this case the word אֱלֹהִים God is 'read' for יהוה, and the points of this word אֱלֹהִים are then given to the letters יהוה,—thus יהוה (Cp. Gen. 15. 2, Ps. 109. 21). [If אֲדֹנָי were read for יהוה then, there would be אֲדֹנָי twice in succession,—once for יהוה, and once for itself.]

(3) The word יהוה, which occurs very frequently in the Pentateuch, is 'read' always as הוה.

[N.B. As may be seen, the expression 'read' is employed above *technically* for 'what is PRONOUNCED IN READING ALOUD'].

80. We have taken care to state this whole matter of App. E. in such a manner as to avoid entering upon a great controversy. Not one word has been written therefore here about either (1) *adopting* the one or the other (or *neither*) of *Kthîv* and *Krî*, or (2) any *reason for the differences*. What we are here concerned with is—HOW TO READ WHAT WE SEE*. The writer of this knows well that the Controversy alluded to is a matter of serious difficulty. (The discussion of it would be out of place here). It is very easily settled by some excellent persons who know very little of the *exoteric practices* (and still less, if possible, of the *esoteric principles*) of those by whom the outward form has been handed down.

* This we set before us to do here. It seemed unadvisable to try to do more than one thing at a time. Therefore many interesting discussions of *kindred* matters, and *speculations* respecting the facts of the case, and *how* they came about, and the state of the case *before* the facts, and such like, have been passed by. The Student will, it is thought, be able to enter into such with greater advantage when familiar with the facts themselves.

READING-LESSONS

CONSISTING OF

SOME LEADING GRAMMATICAL FORMS.

[NOTE. There are of course many other NOUN-forms, and many other VERB-forms, besides the few which are mentioned in the following pages. These are merely INTRODUCTORY TO THE EXERCISE-BOOK.

N.B. It must be borne in mind that some of the Verb-forms are merely PARADIGM-FORMS.]

I. PERSONAL PRONOUNS.

N.B. The forms of the Personal Pronouns given here are the ORDINARY FORMS. There are also a few other forms. There are also some Pause-forms [§ 41 above].—These are all fully given in the EXERCISE-BOOK [p. 9, & Tab. I].

SINGULAR.

<i>I</i>	{	אֲנִי or אֲנִי		<i>thou (m.)</i>	אַתָּה		<i>he</i>	הוא
				<i>thou (f.)</i>	אַתְּ		<i>she</i>	היא

PLURAL.

<i>we</i>	{	אֲנֵינוּ		<i>ye (m.)</i>	אַתֶּם		<i>they (m.)</i>	הֵם & הֵנָּה
				<i>ye (f.)</i>	אַתְּנָה		<i>they (f.)</i>	הֵנָּה

[NOTE. The following are NOT TO BE READ as Reading-Lessons. They are given as INTRODUCTORY TO THE NEXT TWO PAGES.

PRONOUN-AFFIXES ATTACHED TO NOUNS.

(i) For a Noun in the SINGULAR.

<i>my</i>	{	אֲנִי		<i>thy (m.)</i>	אֶתְּ		<i>his</i>	אֵינוּ
				<i>thy (f.)</i>	אֶתְּ		<i>her</i>	הֵתְּ
<i>our</i>	{	אֲנוּ		<i>your (m.)</i>	אֶכֶם		<i>their (m.)</i>	אֶכֶם
				<i>your (f.)</i>	אֶכֶן		<i>their (f.)</i>	אֶכֶן

(ii) For a Noun in the PLURAL (or DUAL).*

<i>my</i>	{	אֲנוּ		<i>thy (m.)</i>	אֶיְנוּ		<i>his</i>	אֵינוּ
				<i>thy (f.)</i>	אֶיְנוּ		<i>her</i>	הֵינוּ
<i>our</i>	{	אֲנוּ		<i>your (m.)</i>	אֶכֶם		<i>their (m.)</i>	אֶיְנוּ
				<i>your (f.)</i>	אֶכֶן		<i>their (f.)</i>	אֶיְנוּ

The above are the ordinary forms of these Affixes. There are also a few other forms. There are also some PAUSE-FORMS [§ 41 above]. These are all fully given in the EXERCISE-BOOK.]

* The mark of the PLURAL MASCULINE is אֶכֶם, of the PLURAL FEMININE אֶכֶן or (אֶכֶן), and of the DUAL אֶיְנוּ. See more in the Exercise-book [pp. 30-33, etc.].

II. (a) Declension of the MASCULINE NOUN שִׁיר *a song* with Pronoun-Affixes.

SINGULAR שִׁיר *a song*, 'in Construction' * שִׁיר *a song of*:—

my song	שִׁירִי	thy (m.) song	שִׁירְךָ	his song	שִׁירוֹ
		thy (f.) song	שִׁירְךָ	her song	שִׁירָהּ
our song	שִׁירֵנוּ	your (m.) song	שִׁירְכֶם	their (m.) song	שִׁירָם
		your (f.) song	שִׁירְכֶן	their (f.) song	שִׁירָן

PLURAL שִׁירִים *songs*, 'in Construction' * שִׁירֵי *songs of*:—

my songs	שִׁירֵי	thy (m.) songs	שִׁירֶיךָ	his songs	שִׁירָיו
		thy (f.) songs	שִׁירֶיךָ	her songs	שִׁירֶיהָ
our songs	שִׁירֵינוּ	your (m.) songs	שִׁירֶיכֶם	their (m.) songs	שִׁירֵיהֶם
		your (f.) songs	שִׁירֶיכֶן	their (f.) songs	שִׁירֵיהֶן

NOTE. The PAUSE-form [§ 41] of שִׁירְךָ *thy (m.) song* is: שִׁירְךָ.

The PAUSE-form of שִׁירֶיךָ *thy (f.) songs* is: שִׁירֶיךָ.

The PAUSE-form of שִׁירֵי *my songs* is: שִׁירֵי.

(β) The Student may also READ (from right to left) and GIVE THE MEANING OF the following Declension-forms of סוּם *a horse* with Pronoun-Affixes.

סוּםִי	סוּםֶיךָ (סוּםְךָ)	סוּמוֹ (סוּמָהּ)	} סוּם
סוּמֵנוּ.	סוּמֶכֶם (סוּמְכֶן)	סוּמָם (סוּמָן)	
סוּמִי ³	סוּמֶיךָ (סוּמְיָךְ) ²	סוּמָיו (סוּמָיָהּ)	} סוּמִים
סוּמֵינוּ.	סוּמֶיכֶם (סוּמְיֶכֶן)	סוּמֵיהֶם (סוּמֵיהֶן)	

NOTE. The 'Construct' † form of סוּם (Sing.) is the same, *viz.* סוּם, and that of סוּמִים (Plur.) is סוּמִי.

* For this expression, 'in Construction,' the Abbreviation 'i.e.' will be employed. The expression is used of a word which is in *close Structural connection with what follows*. For further information on this matter we must be content to refer to the Exercise-book [pp. 33-37].

† The 'CONSTRUCT' FORM of a word is the form which it has 'in Construction,' see Note (*) above.

¹ In Pause: סוּםְךָ.

² In Pause: סוּמְיָךְ.

³ In Pause: סוּמִי.

III. (a) Declension of the Feminine Noun תּוֹרָה *law* with Pronoun-Affixes.

N.B. The הָ־ marking a Feminine Noun is an ACCENTED termination [Exercise-book, § 40 (p. 31)].

SINGULAR תּוֹרָה *law*, 'in Construction'* תּוֹרַת *law of*.

my law	תּוֹרָתִי	thy (m.) law	תּוֹרַתְךָ	his law	תּוֹרָתוֹ
		thy (f.) law	תּוֹרַתְךָ	her law	תּוֹרַתָּהּ
our law	תּוֹרַתֵּנוּ	your (m.) law	תּוֹרַתְכֶם	their (m.) law	תּוֹרַתָּם
		your (f.) law	תּוֹרַתְכֶן	their (f.) law	תּוֹרַתָּן

PLURAL תּוֹרוֹת *laws*, 'i.e.* the same (viz. תּוֹרוֹת *laws of*).

my laws	תּוֹרוֹתִי	thy (m.) laws	תּוֹרוֹתֶיךָ	his laws	תּוֹרוֹתָיו
		thy (f.) laws	תּוֹרוֹתֶיךָ	her laws	תּוֹרוֹתֶיהָ
our laws	תּוֹרוֹתֵינוּ	your (m.) laws	תּוֹרוֹתֵיכֶם	their (m.) laws	תּוֹרוֹתָם
		your (f.) laws	תּוֹרוֹתֵיכֶן	their (f.) laws	תּוֹרוֹתָן

or תּוֹרוֹתֵיהֶם
or תּוֹרוֹתֵיהֶן

NOTE. The PAUSE-form of תּוֹרַתְךָ *thy (m.) law* is : תּוֹרַתְךָ.

The PAUSE-form of תּוֹרוֹתֶיךָ *thy (f.) laws* is : תּוֹרוֹתֶיךָ.

The PAUSE-form of תּוֹרוֹתִי *my laws* is : תּוֹרוֹתִי.

* * THERE MAY BE ׀ IN PLACE OF THE ׀ in these words.

(β) The Student may also read (from right to left) and GIVE THE MEANING of the following forms of גִּדְיָה *a kid*:

גִּדְיָתִי	גִּדְיָתְךָ	גִּדְיָתְךָ	גִּדְיָתוֹ	} גִּדְיָה
גִּדְיָתְנוּ	גִּדְיָתְכֶם	גִּדְיָתְכֶן	גִּדְיָתָם	
גִּדְיָתִי ³	גִּדְיָתְךָ ²	גִּדְיָתְךָ	גִּדְיָתוֹ	} גִּדְיֹת
גִּדְיָתֵנוּ	גִּדְיָתֵכֶם	גִּדְיָתֵכֶן	גִּדְיָתָם	

[גִּדְיָתֵהוּ] (or [גִּדְיָתֶן]) or גִּדְיָתָם

NOTE. The 'Construct'† form of גִּדְיָה (Sing.) is גִּדְיָת; and that of גִּדְיֹת (Plu.) is the same (viz. גִּדְיֹת).

* See Note (*) on the preceding page. † See Note (†) on the preceding page.

¹ In Pause : גִּדְיָתְךָ.

² In Pause : גִּדְיָתֶיךָ.

³ In Pause : גִּדְיָתִי.

IV. CONJUGATION OF A VERB.

THE FIRST VOICE [termed] 'KAL.'*

Infinitive.

<i>to visit</i>	פָּקַד	Inf. Absolute
<i>[the] visiting [of]</i>	פָּקֹד	Inf. Construct
<i>in (or on) visiting</i>	בִּפְקֹד	} Infinitive With prefixes ב, ל, מ
<i>as (or at) visiting</i>	בְּפָקֶד	
<i>to visit, or for visiting</i>	לְפָקֶד	
<i>from (or more than) visiting</i>	מִפְקֹד	

—&c., *my visiting* פָּקַדְתִּי,† *his visiting* פָּקַדְתּוֹ† With Pron.-Affs.

[For the forms of the Infin. KAL with other Pron.-Affs., see Exercise-book, Tab. XV (i).]

Past Tense.

<i>he visited</i>	פָּקַד	3 s.m.
<i>she visited</i>	פָּקְדָה	3 s.f.
<i>thou (m.) visitedst</i>	פָּקַדְתָּ	2 s.m.
<i>thou (f.) visitedst</i>	פָּקַדְתְּ	2 s.f.
<i>I visited</i>	פָּקַדְתִּי	1 s.
<i>they (m. or f.) visited</i>	פָּקְדוּ	3 pl.
<i>ye (m.) visited</i>	פָּקַדְתֶּם	2 pl. m.
<i>ye (f.) visited</i>	פָּקַדְתֶּן	2 pl. f.
<i>we visited</i>	פָּקַדְנוּ	1 pl.

[There are two other forms of Past-Tense KAL, see hereafter; see also Exercise-book, p. 81 & Note (†) on Tab. XIV.]

There are two Participles in the KAL, (1) one of the form פָּעֵל or פּוֹעֵל, and (2) one of the form פֹּעֵל or פֹּעֶל. It will be sufficient here to designate them as Participle (1) and Participle (2), and to refer for a further account of them to § 139 (γ) of the Exercise-book [p. 83] (see § 117, p. 69, for פֹּעֵל).

* For the NAMES OF THE VOICES, see Exercise-book [pp. 69-72].

† The פ is ʔ here. For פ (and פ), in place of the פ ʔ here, see Exercise-book, § 137 (4, iv) [pp. 80 & 81].

Participle (1).

<i>one (m.) visiting, or a visitor</i>	פֶּקֶד* s.m.
<i>one (f.) visiting</i>	(פֶּקְדָת or) פֶּקְדָה* s.f.
<i>Pl. (m.) visiting</i> (i.c. פֶּקְדִי)	פֶּקְדִים* pl. m.
<i>Pl. (f.) visiting</i>	פֶּקְדוֹת* pl. f.

Participle (2).

<i>one (m.) visited</i> (i.c. פֶּקֶד)	פֶּקֶד† s.m.
<i>one (f.) visited</i> (i.c. פֶּקְדָה)	פֶּקְדָה† s.f.
<i>Pl. (m.) visited</i> (i.c. פֶּקְדִי)	פֶּקְדִים† pl. m.
<i>Pl. (f.) visited</i>	פֶּקְדוֹת† pl. f.

[There are two other forms of Participle (1) KAL, see hereafter; see also (δ) on p. xvii of Tables in the Exercise-book.]

Imperative.

<i>visit thou (m.)</i>	פֶּקֶד 2 s.m.
<i>visit thou (f.)</i>	פֶּקְדִי 2 s.f.
<i>visit ye (m.)</i>	פֶּקְדוּ 2 pl. m.
<i>visit ye (f.)</i>	פֶּקְדְנָה 2 pl. f.

Future.

<i>he will visit</i>	יִפְקֹד 3 s.m.
<i>she will visit</i>	תִּפְקֹד 3 s.f.
<i>thou (m.) wilt visit</i>	תִּפְקֹד 2 s.m.
<i>thou (f.) wilt visit</i>	תִּפְקְדִי 2 s.f.
<i>I will visit</i>	אֶפְקֹד 1 s.
<i>they (m.) will visit</i>	יִפְקְדוּ 3 pl. m.
<i>they (f.) will visit</i>	תִּפְקְדְנָה 3 pl. f.
<i>ye (m.) will visit</i>	תִּפְקְדוּ 2 pl. m.
<i>ye (f.) will visit</i>	תִּפְקְדְנָה 2 pl. f.
<i>we will visit</i>	נִפְקֹד 1 pl.

[For some 'Notes' on the Imper. & Fut. KAL, see next page.]

* Or, there may be י in place of the ם here.

† Or, with ך for י [§ 14 above]; thus פֶּקֶד (i.e. פֶּקְדִי) s.m., etc.

‡ Or with י in place of the ם.

[It will be well to give at once the forms of the Imperative and Future (KAL) of Verbs “Fut. (—),” * *i.e.* which have the (—)-form of Imperative & Future KAL. Thus from **לָבַשׁ** *to put on (as clothes)* the forms are

Imperative.

<i>put thou (m.) on</i>	לָבַשׁ	2 s.m.
<i>put thou (f.) on</i>	לָבִשִׁי	2 s.f.
<i>put ye (m.) on</i>	לָבִשׁוּ	2 pl. m.
<i>put ye (f.) on</i>	לָבִשְׁנָה	2 pl. f.

Future.

<i>he will put on</i>	יִלְבֹּשׁ	3 s.m.
<i>she will put on</i>	תִּלְבֹּשׁ	3 s.f.
<i>thou (m.) wilt put on</i>	תִּלְבֹּשׁ	2 s.m.
<i>thou (f.) wilt put on</i>	תִּלְבִּשִׁי	2 s.f.
<i>I will put on</i>	אֶלְבֹּשׁ	1 s.
<i>they (m.) will put on</i>	יִלְבִּשׁוּ	3 pl. m.
<i>they (f.) will put on</i>	תִּלְבִּשְׁנָה	3 pl. f.
<i>ye (m.) will put on</i>	תִּלְבִּשׁוּ	2 pl. m.
<i>ye (f.) will put on</i>	תִּלְבִּשְׁנָה	2 pl. f.
<i>we will put on</i>	נִלְבֹּשׁ	1 pl.

NOTE (i). The Imper. 2 s.m. of this form also has sometimes ה at the end, as in **קָרְבָּה** *approach thou (m.)* for **קָרַב**, and **שְׁמַעָה** *hear thou (m.)* for **שָׁמַע**. Comp. Exercise-book, § 141 (γ) on p. 86, and (5) (α & β) on p. 331.

NOTE (ii). The Fut. 1 s. & 1 pl. of this form also sometimes have ה at the end, as in **אֶשְׁכָּבָה** *I will lie down* for **אֶשְׁכַּב**, and so **נִשְׂמְחָה** *we will rejoice* for **נִשְׂמַח**. Comp. Exercise-book, § 144, on p. 88.]

* See above, p. 60, Note iv (β).

THE SECOND VOICE [termed] NIPH-ĀL.*

Infinitive forms.

<i>to be visited</i>	(נִפְקָד) הִפָּקֵד	Inf. Absolute.
<i>[the] being visited [of]</i>	הִפָּקֵד	Inf. Construct.
<i>in (or on) being visited</i>	בְּהִפָּקֵד	} Infinitive With prefixes ב, ל, מ.
<i>as (or at) being visited</i>	כְּהִפָּקֵד	
<i>to be (or for being) visited</i>	לְהִפָּקֵד	
<i>from (or more than) being visited</i>	מִהִפָּקֵד	
—etc., <i>my being visited</i> הִפָּקְדִי, <i>his being visited</i> הִפָּקְדוֹ		

[For the forms of the Infin. NIPH-ĀL with other Pron.-Affs., see Exercise-book, Tab. XV (ii).]

Past Tense.

<i>he was visited</i>	נִפְקַד	3 s.m.
<i>she was visited</i>	נִפְקְדָה	3 s.f.
<i>thou (m.) wast visited</i>	נִפְקַדְתָּ	2 s.m.
<i>thou (f.) wast visited</i>	נִפְקַדְתְּ	2 s.f.
<i>I was visited</i>	נִפְקַדְתִּי	1 s.
<i>they (m. or f.) were visited</i>	נִפְקְדוּ	3 pl.
<i>ye (m.) were visited</i>	נִפְקַדְתֶּם	2 pl. m.
<i>ye (f.) were visited</i>	נִפְקַדְתֶּן	2 pl. f.
<i>we were visited</i>	נִפְקַדְנוּ	1 pl.

Participle.

<i>one (m.) being visited</i>	נִפְקָד	s.m.
<i>one (f.) being visited</i>	{ נִפְקְדָה or נִפְקַדְתָּ }	s.f.
<i>Plu. (m.) being visited</i>	נִפְקָדִים	pl. m.
<i>Plu. (f.) being visited</i>	נִפְקָדוֹת	pl. f.

* For the NAMES OF THE VOICES see Exercise-book [pp. 69–72].

† For the form נִפְקָד (BEFORE A PAST-TENSE) see Exercise-book, § 137 1 (c), [p. 77],—and p. 338, 6 (α).

Imperative.

<i>be thou (m.) visited</i>	הִפְקֹדְךָ (הָ) 2 s.m.
<i>be thou (f.) visited</i>	הִפְקֹדִי 2 s.f.
<i>be ye (m.) visited</i>	הִפְקֹדוּ 2 pl. m.
<i>be ye (f.) visited</i>	(or) הִפְקֹדְנָה (ן) 2 pl. f.

Future.

<i>he will be visited</i>	יִפְקֹד 3 s.m.
<i>she will be visited</i>	תִּפְקֹד 3 s.f.
<i>thou (m.) wilt be visited</i>	תִּפְקֹד 2 s.m.
<i>thou (f.) wilt be visited</i>	תִּפְקֹדִי 2 s.f.
<i>I shall be visited</i>	(הָ, אֶפְקֹד or) אֶפְקֹד 1 s.
<i>they (m.) will be visited</i>	יִפְקֹדוּ 3 pl. m.
<i>they (f.) will be visited</i>	(or) תִּפְקֹדְנָה (ן) 3 pl. f.
<i>ye (m.) will be visited</i>	תִּפְקֹדוּ 2 pl. m.
<i>ye (f.) will be visited</i>	(or) תִּפְקֹדְנָה (ן) 2 pl. f.
<i>we shall be visited</i>	נִפְקֹד (הָ) 1 pl.

The Student may also read (from right to left) and give the meaning of the following from

(i) שָׁפַט in KAL to judge, NIPH. to be judged,

(ii) תָּשַׁב in KAL to hold, NIPH. to be held.

הִשָּׁפַט	בְּהִשָּׁפַט	הִשָּׁפַטוּ	בְּהִשָּׁפַטוּ.	(i)
נִתְּשַׁב (נִתְּשָׁה)	נִתְּשָׁה (נִתְּשֶׁת)	נִתְּשָׁה (נִתְּשֶׁת)	נִתְּשָׁה (נִתְּשֶׁת)	}
נִתְּשָׁה (נִתְּשֶׁת)	נִתְּשָׁה (נִתְּשֶׁת)	נִתְּשָׁה (נִתְּשֶׁת)	נִתְּשָׁה (נִתְּשֶׁת)	
נִתְּשָׁה (נִתְּשֶׁת)	נִתְּשָׁה (נִתְּשֶׁת)	נִתְּשָׁה (נִתְּשֶׁת)	נִתְּשָׁה (נִתְּשֶׁת)	}
נִתְּשָׁה (נִתְּשֶׁת)	נִתְּשָׁה (נִתְּשֶׁת)	נִתְּשָׁה (נִתְּשֶׁת)	נִתְּשָׁה (נִתְּשֶׁת)	
נִתְּשָׁה (נִתְּשֶׁת)	נִתְּשָׁה (נִתְּשֶׁת)	נִתְּשָׁה (נִתְּשֶׁת)	נִתְּשָׁה (נִתְּשֶׁת)	}
נִתְּשָׁה (נִתְּשֶׁת)	נִתְּשָׁה (נִתְּשֶׁת)	נִתְּשָׁה (נִתְּשֶׁת)	נִתְּשָׁה (נִתְּשֶׁת)	
נִתְּשָׁה (נִתְּשֶׁת)	נִתְּשָׁה (נִתְּשֶׁת)	נִתְּשָׁה (נִתְּשֶׁת)	נִתְּשָׁה (נִתְּשֶׁת)	}
נִתְּשָׁה (נִתְּשֶׁת)	נִתְּשָׁה (נִתְּשֶׁת)	נִתְּשָׁה (נִתְּשֶׁת)	נִתְּשָׁה (נִתְּשֶׁת)	

Forms corresponding to those from פָּקַד may be written out from לָכַד, in NIPH. to be taken or caught.

THE THIRD VOICE [termed] PĪ-ÊL*—[an Intensive Voice].

From פָּקַד (PĪ-ÊL) *to visit diligently*, the PĪ-ÊL Infinitive (Absolute and Construct) is פָּקֹד, the Past 3 s.m. is פָּקַד, the Partic. s.m. is מְפַקֵּד, Imper. 2 s.m. פִּקֹּד, Fut. 3 s.m. יִפְקֹד.

To vary the Reading-Lessons we will now take שָׁבַר, which in the *Pi-êl* Voice signifies *to break (intensively)*, *to shatter*.

Infinitive Forms.

<i>to shatter</i>	שִׁבֵּר	Inf. Absolute.
[<i>the</i>] <i>shattering</i> [<i>of</i>]	שִׁבֵּר	Inf. Construct.
<i>in</i> (or <i>on</i>) <i>shattering</i>	בְּשִׁבֵּר	} Inf. with prefixes ב, ל, מ.
<i>as</i> (or <i>at</i>) <i>shattering</i>	כְּשִׁבֵּר	
<i>to shatter</i> , or <i>for shattering</i>	לְשִׁבֵּר	
<i>from</i> (or <i>more than</i>) <i>shattering</i>	מִשִּׁבֵּר	

—etc., *my shattering* שִׁבַּרִי, *his shattering* שִׁבְרוֹ [Tab. xv (iii)].

Past Tense.

<i>he shattered</i>	†(שִׁבַּר or) שִׁבֵּר	3 s.m.
<i>she shattered</i>	שִׁבְרָה	3 s.f.
<i>thou (m.) shatteredst</i>	שִׁבַּרְתָּ	2 s.m.
<i>thou (f.) shatteredst</i>	שִׁבַּרְתְּ	2 s.f.
<i>I shattered</i>	שִׁבַּרְתִּי	1 s.
<i>they (m. or f.) shattered</i>	שִׁבְרוּ	3 pl.
<i>ye (m.) shattered</i>	שִׁבַּרְתֶּם	2 pl. m.
<i>ye (f.) shattered</i>	שִׁבַּרְתֶּן	2 pl. f.
<i>we shattered</i>	שִׁבַּרְנוּ	1 pl.

Participle.

<i>one (m.) shattering</i>	מְשִׁבֵּר	s.m.
<i>one (f.) shattering</i>	(מְשִׁבֶּרֶת or) מְשִׁבְרָה	s.f.
<i>Pl. (m.) shattering</i> (i.e. מְשִׁבְרִים)	מְשִׁבְרִים	pl. m.
<i>Pl. (f.) shattering</i>	מְשִׁבְרוֹת	pl. f.

* For the NAMES OF THE VOICES see Exercise-book [pp. 69–72].

† The form פָּקַד (i.e. with the —) is the usual one for the PĪ-ÊL Past 3 s.m.

Imperative.

<i>shatter thou (m.)</i>	שִׁבֵּר (—רָה) 2 s.m.
<i>shatter thou (f.)</i>	שִׁבְרִי 2 s.f.
<i>shatter ye (m.)</i>	שִׁבְרוּ 2 pl. m.
<i>shatter ye (f.)</i>	שִׁבְרְנָה 2 pl. f.

Future.

<i>he will shatter</i>	יִשְׁבֵּר 3 s.m.
<i>she will shatter</i>	תִּשְׁבֵּר 3 s.f.
<i>thou (m.) wilt shatter</i>	תִּשְׁבֵּר 2 s.m.
<i>thou (f.) wilt shatter</i>	תִּשְׁבְּרִי 2 s.f.
<i>I will shatter</i>	אֶשְׁבֵּר (—רָה) 1 s.
<i>they (m.) will shatter</i>	יִשְׁבְּרוּ 3 pl. m.
<i>they (f.) will shatter</i>	תִּשְׁבְּרְנָה 3 pl. f.
<i>ye (m.) will shatter</i>	תִּשְׁבְּרוּ 2 pl. m.
<i>ye (f.) will shatter</i>	תִּשְׁבְּרְנָה 2 pl. f.
<i>we will shatter</i>	נִשְׁבֵּר (—רָה) 1 pl.

NOTE. The Student may also read (from right to left) and give the meaning of the following from

- (i) אָמֵן in PĪ-ÊL *to strengthen* ;
 (ii) שָׁב in PĪ-ÊL *to set up on high*.

אֲמַצְתִּי	אֲמַצְתָּ (אֲמַצְתָּ)	אֲמִין (אֲמַצְה)	(i)
אֲמַצְנוּ	אֲמַצְתֶּם (אֲמַצְתֶּן)	אֲמַצּוּ	
אֲמִין	תִּאֲמִין (תִּאֲמַצִּי)	יִאֲמִין (תִּאֲמִין)	
נִאֲמִין	תִּאֲמַצּוּ (תִּאֲמַצְנָה)	יִאֲמַצּוּ (תִּאֲמַצְנָה)	(ii)
אֲשַׁבֵּב	תִּשְׁגֵּב (תִּשְׁגֵּבִי)	יִשְׁגֵּב (תִּשְׁגֵּב)	
נִשְׁגֵּב	תִּשְׁגֵּבוּ (תִּשְׁגֵּבְנָה)	יִשְׁגֵּבוּ (תִּשְׁגֵּבְנָה)	

Forms corresponding to those from שִׁבֵּר above may be written out from לָמַד, in PĪ-ÊL *to teach*.

* Or, with = in place of the = here.

THE FOURTH VOICE [termed] PŪ-ĀL* [Passive of PĪ-ĒL].

From פָּקַד, (PŪ-ĀL) TO BE VISITED DILIGENTLY, the Infinitive Absolute is פִּקֹּד, Inf. Constr. פִּקֹּד, Past 3 s.m. פִּקַּד, Partic. s.m. מִפְּקָד, Fut. 3 s.m. יִפְקֹד.

To vary the Reading-Lessons we will take now the Verb גָּנַב (KAL) *to steal*,—which in the PĪ-ĒL signifies *to steal* and in the PŪ-ĀL *to be stolen* (with an Intensity of meaning).

Infinitive forms.

<i>to be stolen</i>	גָּנַב	Inf. Absolute
<i>the [being] stolen [of]</i>	גָּנַב	Inf. Construct
<i>in (or on) being stolen</i>	בְּגָנַב	} Infinitive With prefixes ב, ל, מ
<i>as (or at) being stolen</i>	בְּגָנַב	
<i>to be stolen or for being stolen</i>	לְגָנַב	
<i>from (or more than) being stolen</i>	מִגָּנַב	

—etc., *my being stolen* גָּנַבִּי, *his being stolen* גָּנַבו [Tab. XV (iv)].

Past Tense.

<i>he was stolen</i>	גָּנַב	3 s.m.
<i>she was stolen</i>	גָּנְבָה	3 s.f.
<i>thou (m.) wast stolen</i>	גָּנַבְתָּ	2 s.m.
<i>thou (f.) wast stolen</i>	גָּנַבְתְּ	2 s.f.
<i>I was stolen</i>	גָּנַבְתִּי	1 s.
<i>they (m. or f.) were stolen</i>	גָּנְבוּ	3 pl.
<i>ye (m.) were stolen</i>	גָּנַבְתֶּם	2 pl. m.
<i>ye (f.) were stolen</i>	גָּנַבְתֶּן	2 pl. f.
<i>we were stolen</i>	גָּנַבְנוּ	1 pl.

Participle forms.

<i>one (m.) stolen</i>	מְגָנַב	s.m.
<i>one (f.) stolen</i>	(מְגָנַבָּה or) מְגָנְבָה	s.f.
<i>Pl. (m.) stolen</i>	מְגָנַבִּים	pl. m.
<i>Pl. (f.) stolen</i>	מְגָנַבּוֹת	pl. f.

* For the NAMES OF THE VOICES see Exercise-book [pp. 69-72].

There is no Imperative in this Voice (PŪ-ĀL).

Future.

<i>he will be stolen</i>	יִגְנַב 3 s.m.
<i>she will be stolen</i>	תִּגְנַב 3 s.f.
<i>thou (m.) wilt be stolen</i>	תִּגְנַב 2 s.m.
<i>thou (f.) wilt be stolen</i>	תִּגְנַבִּי 2 s.f.
<i>I shall be stolen</i>	אֶגְנַב 1 s.
<i>they (m.) will be stolen</i>	יִגְנְבוּ 3 pl. m.
<i>they (f.) will be stolen</i>	תִּגְנְבוּנָה 3 pl. f.
<i>ye (m.) will be stolen</i>	תִּגְנְבוּ 2 pl. m.
<i>ye (f.) will be stolen</i>	תִּגְנְבוּנָה 2 pl. f.
<i>we shall be stolen</i>	נִגְנַב 1 pl.

The student may also read (from right to left) and give the meaning of the following from (i) סָפַר in PŪ-ĀL *to be told*, and (ii) עָוַת in PŪ-ĀL *to be crooked* (in which the ו is CONSONANTAL).

- (i) סָפַר (סָפַרְה), סָפַרְתָּ (סָפַרְתָּ), סָפַרְתִּי, סָפַרְתָּ, סָפַרְתֶּם (סָפַרְתֶּם), סָפַרְנוּ.
(ii) עָוַת (תִּעָוַת), תִּעָוַת (תִּעָוַתִּי), אֶעָוַת, יִעָוַת (תִּעָוַתְהָ), תִּעָוַתוּ (תִּעָוַתְהֶם), נִעָוַת.

[NOTE.

It is important to observe that there is DAGESH-FORTE in all the PĪ-ÊL and PŪ-ĀL forms given above [on pp. 64-67],—viz.

- in the ק of the forms from פָּקַד,
in the ב of the forms from שָׁבַר,
in the מ of the forms from אָמַן,
in the ג of the forms from שָׁגַב,
in the נ of the forms from גָּנַב,
in the פ of the forms from סָפַר, and
in the ו of the forms from עָוַת (just above).

N.B. This DAGESH F., in the SECOND one of the three Fundamental or 'Root' letters (as they are called) of each of these Verbs, BELONGS TO and is said to be 'CHARACTERISTIC' OF these two Voices PĪ-ÊL and PŪ-ĀL.]

THE FIFTH VOICE [termed] HIPH-ÎL* [a Causative Voice].

From פָּקַד the HIPH-ÎL Infin. Absolute is הַפְּקֹד, Infin.
 Constr. הַפְּקִיד, Past 3 s.m. הַפְּקִיד, Partic. (s.m.) מַפְּקִיד,
 Imper. 2 s.m. הַפְּקֹד, Fut. 3 s.m. יַפְּקִיד (or יִפְקֹד).

To vary the Reading-Lessons we will take now the Root שָׁלַךְ which in the HIPH-ÎL signifies *to cast*, or *fling*.

Infinitive forms.

<i>to cast</i>	הַשְׁלִיךְ	Inf. Absolute
[<i>the</i>] <i>casting</i> [<i>of</i>]	הַשְׁלִיךְ	Inf. Construct
<i>in</i> (or <i>on</i>) <i>casting</i>	בַּהֲשִׁלֵּךְ	} Inf. with Prefixes פ, ל, מ
<i>as</i> (or <i>at</i>) <i>casting</i>	כַּהֲשִׁלֵּךְ	
<i>to cast</i> , or <i>for casting</i>	לְהַשְׁלִיךְ	
<i>from</i> (or <i>more than</i>) <i>casting</i>	מִהַשְׁלִיךְ	
—etc., <i>my casting</i> הַשְׁלִיכִי, <i>his casting</i> הַשְׁלִיכוֹ [Tab. XV (v)].		

Past Tense.

<i>he cast</i>	הִשְׁלִיךְ	3 s.m.
<i>she cast</i>	הִשְׁלִיכָה	3 s.f.
<i>thou (m.) didst cast</i>	הִשְׁלַכְתָּ	2 s.m.
<i>thou (f.) didst cast</i>	הִשְׁלַכְתְּ	2 s.f.
<i>I cast</i>	הִשְׁלַכְתִּי	1 s.
<i>they (m. or f.) cast</i>	הִשְׁלִיכוּ	3 pl.
<i>ye (m.) cast</i>	הִשְׁלַכְתֶּם	2 pl. m.
<i>ye (f.) cast</i>	הִשְׁלַכְתֶּן	2 pl. f.
<i>we cast</i>	הִשְׁלַכְנוּ	1 pl.

Participle.

<i>one (m.) casting</i>	מַשְׁלִיךְ	s.m.
<i>one (f.) casting</i>	מַשְׁלִיכָה (or מַשְׁלַכָּה)	s.f.
<i>Pl. (m.) casting</i>	מַשְׁלִיכִים (i.e. מַשְׁלִיכֵי)	pl. m.
<i>Pl. (f.) casting</i>	מַשְׁלִיכוֹת	pl. f.

* For the NAMES OF THE VOICES see Exercise-book [pp. 69-72].

Imperative.

<i>cast thou (m.)</i>	הַשְׁלִיךְ & הַשְׁלִיכֵהָ	2 s.m.
<i>cast thou (f.)</i>	הַשְׁלִיכִי	2 s.f.
<i>cast ye (m.)</i>	הַשְׁלִיכוּ	2 pl. m.
<i>cast ye (f.)</i>	הַשְׁלִיכְנָה	2 pl. f.

Future.

<i>he will cast</i>	יַשְׁלִיךְ & יִשְׁלֹךְ	3 s.m.
<i>she will cast</i>	תַּשְׁלִיךְ & תִּשְׁלֹךְ	3 s.f.
<i>thou (m.) wilt cast</i>	תַּשְׁלִיךְ & תִּשְׁלֹךְ	2 s.m.
<i>thou (f.) wilt cast</i>	תַּשְׁלִיכִי	2 s.f.
<i>I will cast</i>	אֶשְׁלִיךְ & אִשְׁלִיכֵהָ	1 s.
<i>they (m.) will cast</i>	יַשְׁלִיכוּ	3 pl. m.
<i>they (f.) will cast</i>	תַּשְׁלִיכְנָה	3 pl. f.
<i>ye (m.) will cast</i>	תַּשְׁלִיכוּ	2 pl. m.
<i>ye (f.) will cast</i>	תַּשְׁלִיכְנָה	2 pl. f.
<i>we will cast</i>	נִשְׁלִיךְ & נִשְׁלִיכֵהָ	1 pl.

The Student may also read and give the meaning of the following from שָׁפַל in HIPH-ÎL *to cause to be low, to lower*.

הַשְׁפִּיל	בְּהַשְׁפִּיל	לְהַשְׁפִּיל	מִהַשְׁפִּיל	הַשְׁפִּילוּ.
הַשְׁפִּיל (הַשְׁפִּילָה)	הַשְׁפִּילָת (הַשְׁפִּילָת)	הַשְׁפִּילָתִי	הַשְׁפִּילוּ	הַשְׁפִּילָתֶם (הַשְׁפִּילָתֶן)
הַשְׁפִּיל & הַשְׁפִּילָה (הַשְׁפִּילִי)	הַשְׁפִּילוּ (הַשְׁפִּילָנָה)	הַשְׁפִּילָתִי & אֶשְׁפִּיל	תַּשְׁפִּיל (תַּשְׁפִּילִי)	תַּשְׁפִּילָתִי & אֶשְׁפִּילָה
יַשְׁפִּילוּ (יַשְׁפִּילָנָה)	תַּשְׁפִּילוּ (תַּשְׁפִּילָנָה)	נִשְׁפִּיל & נִשְׁפִּילָה	יַשְׁפִּילוּ (יַשְׁפִּילָנָה)	תַּשְׁפִּילוּ (תַּשְׁפִּילָנָה)

* For the ה at the end of the 2 s.m. Imper., and of the 1 s. & 1 pl. Fut., see Exercise-book [§ 141 (γ) for Imperative forms, and § 144 for Future forms].

THE SIXTH VOICE [termed] HÖPH-ÄL* (or HÜPH-ÄL).*

N.B. The ֿ is $\ddot{o}$ under the first letter of the words below ; thus from פָּקַד the Infin. HÖPH-ÄL is הִפְקֹד (*höph-kéd*) and הִפְקַד (*höph-käd*), the Past 3 s.m. is הִפְקַד (*höph-käd*), the Partic. s.m. מִפְקֵד (*möph-kaud*), the Fut. 3 s.m. יִפְקֹד (*yöph-käd*). The corresponding HÜPH-ÄL forms are הִפְקֹד or הִפְקַד Infin., הִפְקַד Past 3 s.m., מִפְקֵד Partic. s.m., יִפְקֹד Fut. 3 s.m. But

The difference between the sister-vowels ֿ $\ddot{o}$ and ֿ $\ddot{u}$ is so slight that both forms are included under the one name HÖPH-ÄL [as said in the Exercise-book, p. 72].

We will now take the Root שָׁחַת which in HÖPH-ÄL signifies *to be destroyed* (or *marred*). The Student knows that a *Shva-Moving* under ח takes a *Compound* form [§ 24 above].—This Root may serve as a means of introducing the following important Rule [Comp. Exercise-book, § 183 (p. 121)].

RULE. When in the process of word-forming a letter would occur TWICE TOGETHER with a SHVA-QUIESCENT under the first of the two, this with its ֿ is dropped and Dagesh F. (implying a letter with ֿ Quiescent before it, § 53) is put in the next letter ; as in נָתַן for נָתַן 1 pl. Past *Kal*, fr. נָתַן .

The HÖPH-ÄL Infinitive forms הִשָּׁחַת , הִשָּׁחַת , etc., are so very rare that we need not give them in full here.

Past Tense.

<i>he was destroyed</i>	הִשָּׁחַת 3 s.m.
<i>she was destroyed</i>	הִשָּׁחַתָּה 3 s.f.
<i>thou (m.) wast destroyed</i> [הִשָּׁחַתְּ(תִּי) =]	הִשָּׁחַתְּ 2 s.m.
<i>thou (f.) wast destroyed</i> [הִשָּׁחַתְּ(תִּי) =]	הִשָּׁחַתְּ 2 s.f.
<i>I was destroyed</i> [הִשָּׁחַתְּ(תִּי) =]	הִשָּׁחַתִּי 1 s.
<i>they (m. or f.) were destroyed</i>	הִשָּׁחַתּוּ 3 pl.
<i>ye (m.) were destroyed</i> [הִשָּׁחַתְּ(תֵּם) =]	הִשָּׁחַתְּם 2 pl. m.
<i>ye (f.) were destroyed</i> [הִשָּׁחַתְּ(תֵּן) =]	הִשָּׁחַתְּנָן 2 pl. f.
<i>we were destroyed</i>	הִשָּׁחַתְנוּ 1 pl.

* For the NAMES OF THE VOICES see Exercise-book [pp. 69-72].

Participle.

<i>one (m.) destroyed</i>	מִשְׁחַת s.m.
<i>one (f.) destroyed</i>	*מִשְׁחַתָּה s.f.
<i>Pl. (m.) destroyed</i>	מִשְׁחַתִּים pl. m.
<i>Pl. (f.) destroyed</i>	מִשְׁחַתוֹת pl. f.

There is no Imperative in this Voice [but see Exercise-book, p. 87, Note (*)].

Future.

<i>he will be destroyed</i>	יִשְׁחַת 3 s.m.
<i>she will be destroyed</i>	תִּשְׁחַת 3 s.f.
<i>thou (m.) wilt be destroyed</i>	תִּשְׁחַת 2 s.m.
<i>thou (f.) wilt be destroyed</i>	תִּשְׁחַתִּי 2 s.f.
<i>I shall be destroyed</i>	אִשְׁחַת 1 s.
<i>they (m.) will be destroyed</i>	יִשְׁחַתוּ 3 pl. m.
<i>they (f.) will be destroyed</i>	תִּשְׁחַתְנָה 3 pl. f.
<i>ye (m.) will be destroyed</i>	תִּשְׁחַתוּ 2 pl. m.
<i>ye (f.) will be destroyed</i>	תִּשְׁחַתְנָה 2 pl. f.
<i>we shall be destroyed</i>	נִשְׁחַת 1 pl.

The Student may also read and give the meaning of the following from שָׁלַח which in HÖPH-ÄL signifies *to be cast or flung*.

הִשְׁלַחַ (הִשְׁלַחָה), הִשְׁלַחַת (הִשְׁלַחָת), הִשְׁלַחְתִּי, הִשְׁלַחְתְּ, הִשְׁלַחְתָּם (הִשְׁלַחְתֶּם), הִשְׁלַחְתֶּן.
 מִשְׁלַחַ (מִשְׁלַחָה & מִשְׁלַחַת), מִשְׁלַחִים (מִשְׁלַחֹת).
 יִשְׁלַח (תִּשְׁלַח), תִּשְׁלַח (תִּשְׁלַחִי), אִשְׁלַח, יִשְׁלַחוּ (תִּשְׁלַחְנָה), תִּשְׁלַחוּ (תִּשְׁלַחְנָה), נִשְׁלַח.

For PAUSE-forms we must be content to refer to the Exercise-book, pp. 110–112.

† For מִשְׁחַתְתָּ the form would be מִשְׁחַתְתָּ (because of the ח), and this is said to be contracted into מִשְׁחַת—see Exercise-book [p. 369].

THE SEVENTH VOICE [termed] HITHPĀ-ÊL* (a Reflexive Voice).

From פָּקַד (in HITHPĀ-ÊL, *to visit oneself*) the HITHPĀ-ÊL Infin. is הִתְפַּקֵּד Absol. & Constr., Past 3 s.m. הִתְפַּקֵּד, Partic. s.m. מִתְפַּקֵּד, Imper. 2 s.m. הִתְפַּקֵּד, Fut. 3 s.m. יִתְפַּקֵּד.

We will take now the Root כָּבַד (in HITHPĀ-ÊL “*to honour oneself*,” as in Prov. xii. 9,—or “*to make oneself many*,” as in Nah. iii. 15). We may adopt the former here for convenience.

Infinitive forms.

<i>to honour oneself</i>	הִתְפַּכֵּד	Abs.& Constr.
<i>in (or on) honouring oneself</i>	בְּהִתְפַּכֵּד	} With Prefixes ב, ל, מ
<i>as (or at) honouring oneself</i>	כְּהִתְפַּכֵּד	
<i>to honour (or for honouring) oneself</i>	לְהִתְפַּכֵּד	
<i>from (or more than) honouring oneself</i>	מִהִתְפַּכֵּד	
etc., <i>my honouring myself</i> הִתְפַּכֵּדִי, <i>his honouring himself</i> הִתְפַּכֵּדוֹ		
[For Infin. Hithp. with other Pron.-Affs. see Tab. XV (vii).]		

Past Tense.

<i>he honoured himself</i>	הִתְפַּכֵּד	3 s.m.
<i>she honoured herself</i>	הִתְפַּכְּדָה	3 s.f.
<i>thou (m.) honouredst thyself</i>	הִתְפַּכַּדְתָּ	2 s.m.
<i>thou (f.) honouredst thyself</i>	הִתְפַּכַּדְתְּ	2 s.f.
<i>I honoured myself</i>	הִתְפַּכַּדְתִּי	1 s.
<i>they (m. or f.) honoured themselves</i>	הִתְפַּכְּדוּ	3 pl.
<i>ye (m.) honoured yourselves</i>	הִתְפַּכַּדְתֶּם	2 pl. m.
<i>ye (f.) honoured yourselves</i>	הִתְפַּכַּדְתֶּן	2 pl. f.
<i>we honoured ourselves</i>	הִתְפַּכַּדְנוּ	1 pl.

Participle.

<i>one (m.) honouring himself</i>	מִתְפַּכֵּד	s.m.
<i>one (f.) honouring herself</i>	(מִתְפַּכְּדָה or) מִתְפַּכֵּדָה	s.f.
<i>Pl. (m.) honouring themselves</i>	מִתְפַּכְּדִים (i.c. מִתְפַּכֵּדִי)	pl. m.
<i>Pl. (f.) honouring themselves</i>	מִתְפַּכְּדוֹת	pl. f.

* For the NAMES OF THE VOICES see Exercise-book [pp. 69-72].

Imperative.

<i>honour thou (m.) thyself</i>	הִתְפַּדֵּר 2 s.m.
<i>honour thou (f.) thyself</i>	הִתְפַּדִּי 2 s.f.
<i>honour ye (m.) yourselves</i>	הִתְפַּדּוּ 2 pl. m.
<i>honour ye (f.) yourselves</i>	הִתְפַּדְנָה 2 pl. f.

Future.

<i>he will honour himself</i>	יִתְפַּדֵּר 3 s.m.
<i>she will honour herself</i>	תִּתְפַּדֵּר 3 s.f.
<i>thou (m.) wilt honour thyself</i>	תִּתְפַּדֵּר 2 s.m.
<i>thou (f.) wilt honour thyself</i>	תִּתְפַּדִּי 2 s.f.
<i>I will honour myself</i>	אֶתְפַּדֵּר (—הָ) 1 s.
<i>they (m.) will honour themselves</i>	יִתְפַּדּוּ 3 pl. m.
<i>they (f.) will honour themselves</i>	תִּתְפַּדְנָה 3 pl. f.
<i>ye (m.) will honour yourselves</i>	תִּתְפַּדּוּ 2 pl. m.
<i>ye (f.) will honour yourselves</i>	תִּתְפַּדְנָה 2 pl. f.
<i>we will honour ourselves</i>	נִתְפַּדֵּר (—הָ) 1 pl.

NOTE. There is often — in place of the — given to the פ here, in the Past 3 s.m., and in the Imper. 2 s.m., and in the Fut. 3 s.m. & f., 2 s.m., 1 s. & pl., and 3 & 2 pl. f. [See Note (**) on this at the foot of p. xv(*) in the Tables.]

The Student may also read and give the meaning of the following from גָּנַב in HITHPĀ-ÊL *to steal oneself away*.

הִתְגַּנֵּבְתִּי	הִתְגַּנֵּבְתָּ (הִתְגַּנֵּבְתָּ)	הִתְגַּנֵּבְתָּ (הִתְגַּנֵּבְתָּ)
הִתְגַּנֵּבְתִּי	הִתְגַּנֵּבְתֶּם (הִתְגַּנֵּבְתֶּם)	הִתְגַּנֵּבְתֶּם
מִתְגַּנֵּבְתִּי	מִתְגַּנֵּבְתָּ (מִתְגַּנֵּבְתָּ)	מִתְגַּנֵּבְתָּ & מִתְגַּנֵּבְתָּ
הִתְגַּנֵּבְתִּי	הִתְגַּנֵּבְתֶּם (הִתְגַּנֵּבְתֶּם)	הִתְגַּנֵּבְתֶּם
אֶתְגַּנֵּב	תִּתְגַּנֵּב (תִּתְגַּנֵּב)	תִּתְגַּנֵּב
נִתְגַּנֵּב	תִּתְגַּנֵּב (תִּתְגַּנֵּב)	תִּתְגַּנֵּב

For PAUSE-forms see Exercise-book [p. 112 (c), & Note (h) on Tab. XIV].

Note (i). There may be ה at the end of the 2 s.m. Imperative HITHPĀ-ÊL, as in *הִתְיַצֵּבָה (for הִתְיַצֵּב), *stand thou (m.) up, station thyself*, which is 2 s.m. Imperative HITHP. with ה, from יִצַּב.

Note (ii). There may be ה at the end of the 1 s. & 1 pl. Future HITHPĀ-ÊL, as in אֶתְיַצֵּבָה (for אֶתְיַצֵּב), *I will station myself*, which is 1 s. Fut. HITHP. with ה, from יִצַּב; and similarly נִתְיַצֵּבָה (for נִתְיַצֵּב) would be 1 pl. Fut. HITHP. with ה, from יִצַּב.

NOTES.

(N) General Notes (a-ε).

(a) It may be observed that all the Hebrew Verbs which have been mentioned on pages 58-73 have, each one of them, THREE fundamental or ‘Root’ letters as they are called (p. 67). Thus the פ and the ק and the ר of the Verb פָּקַד *to visit*, are called its ‘Root’ letters; and so the כ and the ת and the ב are the ‘Root’-letters of כָּתַב *to write*; and so the ל & the ב & the ש of לָבַשׁ *to put on (as clothes)*; etc.

(β) We may also mention here in passing that

- (i) Most Hebrew Verbs have THREE such fundamental or ‘Root’-letters; and that
- (ii) The ‘Root’-letters taken together, in the proper order for each Verb, constitute what is called the ‘Root’ of the Verb. Thus פָּקַד is the ‘Root’ of the Verb *to visit*, on p. 58; and so כָּתַב of the Verb *to write*, on p. 59; etc.

(γ) On page 58 certain words (*viz.* פָּקַד and פָּקֵד,—p. 59) were spoken of as being of the forms פָּעַל and פָּעוּל. And the meaning was sufficiently plain there without any digression being made for the purpose of explaining why the particular letters פ and ע and ל were adopted as the SPECIAL LETTERS FOR SPECIFYING FORMS. Reference was however made at once to a

* For this, הִתְיַצֵּבָה in Job. xxxiii. 5, is the PAUSE-form.—For the PAUSE-vowel ַ comp. Exercise-book, § 166 (c) [p. 112].

place in the Exercise-book where information might be found by any who should have the curiosity to inquire why those particular letters (ל ע פ) were so employed. It was not necessary to interfere there with the course of the matter in progress by dwelling on that use of these special letters (ל ע פ). But it may be well to take this opportunity for stating distinctly that

(a) It is a common and very convenient practice of Hebrew writers to employ those three letters (ל ע פ) to represent the three ROOT-LETTERS OF ANY WORD, so that פ and ע and ל may be said to be used as convenient SHORT EXPRESSIONS—פ for 'FIRST ROOT-LETTER,' ע for 'SECOND ROOT-LETTER,' and ל for 'THIRD ROOT-LETTER.'

(b) It is because פֿעַל is the Hebrew word for what we call 'VERB' that the letters פ and ע and ל, being the 'Root'-letters of פֿעַל, have been so adopted as GENERAL REPRESENTATIVES of the 'Root'-letters of all Verbs, and of all WORDS, that have THREE Root-letters. And thus

The 1st Root-letter of any word* is called its 'פ,'—as corresponding to the פ of פֿעַל,

The 2^d Root-letter of the word* is called its 'ע,'—as corresponding to the ע of פֿעַל, and

The 3^d Root-letter of the word* is called its 'ל,'—as corresponding to the ל of פֿעַל.

For example, of the word אֶשְׁמְרָה, in Note iii on p. 60 above,

The ש, being the 1st Root-letter, is the פ,

The מ, . . . the 2^d Root-letter, is the ע,

The ר, . . . the 3^d Root-letter, is the ל; and so

Of the word אֶתְיַצֵּבָהּ, in Note (ii) on p. 74,

The י, being the 1st Root-letter, is the פ,

The צ, . . . the 2^d Root-letter, is the ע,

The ב, . . . the 3^d Root-letter, is the ל.

(δ) From this use of these letters פ & ע & ל, the NAMES OF THE VOICES—NIPH-ĀL, Pĭ-ĒL, etc. are derived. [The First

* Any word, that is, which HAS THREE ROOT-LETTERS.

Voice is called KAL (*i.e.* קָל *light, not burdened*) because this Voice has no prefix belonging to it, and no Doubling Dagesh, § 49 above.] The name of the Second Voice, NIPH-ĀL is the word נִפְעַל which is seen to be the 'GENERAL FORM' of נִפְקַד (3 s.m. of the Past Tense on p. 62),—having פ & ע & ל, the GENERAL REPRESENTATIVES OF ROOT-LETTERS, in place of the special Root-letters פ & ק & ר of the Verb *to visit*. So the name Pî-êl is the word פִּעֵל which is the 'GENERAL FORM' of פִּקֵּד, and of שִׁבֵּר, the 3 s.m. of the Past-Tense on p. 64. And so for the names of the other Voices. And

(ε) The 3 s.m. of the PAST-TENSE in each Voice was specially chosen as that part, of which the 'GENERAL FORM' is taken as the NAME OF THE VOICE, because the 3 s.m. Past of each Voice has no letter, or letters, besides those which either belong to the Root or are 'CHARACTERISTIC' OF THE VOICE. [A full explanation of the NAMES OF ALL THE VOICES may be found on pp. 69–71 of the Exercise-book.]

(ב) SOME OTHER FORMS OF PAST-TENSE & PARTICIPLE (KAL).

We may give here (A) the פִּעֵל & (B) the פִּעֵל forms of (α) the Past-Tense KAL, and (β) the Participle (1) KAL.—See p. 58 for the פִּעֵל form of Past-Tense KAL, and p. 59 for the פִּעֵל form of Participle (1) KAL.

(A) (α) The פִּעֵל* form of Past-Tense (KAL).

From הָפִיץ *to be willing* we have

<i>he was willing</i>	הָפִיץ 3 s.m.
<i>she was willing</i>	הִפְצָה 3 s.f.
<i>thou (m.) wast willing</i>	הִפְצַת 2 s.m.
<i>thou (f.) wast willing</i>	הִפְצַת 2 s.f.
<i>I was willing</i>	הִפְצַתִּי 1 s.
<i>they (m. or f.) were willing</i>	הִפְצוּ 3 pl.
<i>ye (m.) were willing</i>	הִפְצַתֶּם 2 pl. m.
<i>ye (f.) were willing</i>	הִפְצַתֶּנּוּ 2 pl. f.
<i>we were willing</i>	הִפְצַנּוּ 1 pl.

* See also Exercise-book, § 138 (A, ii) [p. 81].

NOTE (i). These forms from חָפֵץ are seen to be the same as those from פָּקַד in the Past-Tense KAL on p. 58, with the sole exception of the 3 s.m. viz. חָפֵץ *he was willing* in place of פָּקַד *he visited*. (For

(ii). The ׀ under the ח in the 2 pl. m. and 2 pl. f. is merely the Compound form adopted by the Moving-Shva under the ח here, in accordance with the Rule given in § 24 above). But

(iii). The PAUSE-form of חָפֵץ 3 s.f. is: חָפְצָה; and that of חָפְצוּ 3 pl. is: חָפְצוּ; whereas the Pause-form of פָּקַד 3 s.f. is: פָּקְדָה; and that of פָּקְדוּ 3 pl. is: פָּקְדוּ. For the Rules, and some more examples, see Exercise-book [p. 111].

(β) The פֻּעַל* form of the PARTICIPLE (1) KAL.

From קָצַר *to be short* we have

one (m.) short	(i.c. קָצַר (קָצַר) s.m.
one (f.) short	(i.c. קָצְרָה (קָצְרָה) s.f.
Pl. (m.) short	(i.c. קָצְרִים (קָצְרִים) pl. m.
Pl. (f.) short	(i.c. קָצְרוֹת (קָצְרוֹת) pl. f.

Note (i). The Construct form קָצַר above is really a 'borrowed' form, but it is the most common one. The strictly proper form is פֻּעַל, as in אָבֵל (or, when unaccented,—אָבֵל) the Construct form of אָבֵל one (m.) *mourning* or a *mourner* (m.).† This, however, is a comparatively rare form,—except that

(ii). The פֻּעַל form with א for last letter retains the א— as in יָרֵא a *fearer of*, from יָרֵא one (m.) *fearing* or a *fearer* (m.).

(iii). Some retain the ׀ in the Constr. s.f. and Pl. m. as in טָמְאָה Constr. form of טָמֵא s.f. from טָמֵא one (m.) *unclean*, & חָפְצִי Construct form of חָפֵץ Pl. m. from חָפֵץ one (m.) *willing*.

(iv). For some more of these see the Exercise-book, pp. 327 & 328.

(v). For 'RULES' respecting the FORMATION OF CONSTRUCT FORMS, see Exercise-book, [p. 35].

* See also Exercise-book, § 139 (δ iii) [p. 84], also (β ii) & (ε) [pp. 327 & 328].

† As said also in the Exercise-book, Appendix (A) to Tab. IX (Notes i & ii).

Note (vi). For the 'SLIGHT'-vowel in קָצַר above, compare the explanation of the formation of דְּבָרִי from דְּבָרִים in the Exercise-book, § 57 (γ) [p. 37]. So for קָצַרְתָּ from קָצַרְהָ see § 56 (i & v) [p. 35] of the Exercise-book, and compare the explanation of the formation of צַעֲקָתָ from צַעֲקָה in § 57 (β) [p. 36].

(B) (a) The פֻּעַל* form of PAST-TENSE KAL.

From יָכַל to be able we have

<i>he was able</i>	יָכַל 3 s.m.
<i>she was able</i>	יָכְלָה 3 s.f.
<i>thou (m.) wast able</i>	יָכַלְתָּ 2 s.m.
<i>thou (f.) wast able</i>	יָכַלְתָּ 2 s.f.
<i>I was able</i>	יָכַלְתִּי 1 s.
<i>they (m. or f.) were able</i>	יָכְלוּ 3 pl.
<i>ye (m.) were able</i>	יָכַלְתֶּם† 2 pl. m.
<i>ye (f.) were able</i>	יָכַלְתֶּן† 2 pl. f.
<i>we were able</i>	יָכַלְנוּ 1 pl.

Note (i). These forms from יָכַל are seen to have ־ in the place of the ־ in the Past-Tense of פָּקַד on p. 58, WITH THE EXCEPTION OF the 2 pl. m. and the 2 pl. f. in which the ־ is replaced by ־ ֹ. And

(ii). The ־ is so shortened into ־ ֹ in these two forms ending in תֶּם & תֶּן because

- (a) The accent of the word is ALWAYS on the ending תֶּם, & תֶּן, in the 2 pl. m. & 2 pl. f., of all Past-Tenses in all Voices of all Verbs ;—
- (b) Therefore the SYLLABLE BEFORE the תֶּם, & תֶּן, is UNACCENTED ;—
- (c) Therefore if the ־ were not so shortened, there would be an UNACCENTED LONG-Vowel before a Shva which is KNOWN TO BE QUIESCENT because it is followed by Dagesh L. in the ת [p. 31 (C, i)] :

* See also Exercise-book [§ 138 (A, iii), p. 81].

† The ־ here is ֹ, see Note (ii) in (a) just above.

(d) To avoid such a breach of the GREAT RULE (II) on p. 26, the Long-Vowel $\bar{a}$ is shortened into $\bar{o}$ [p. 31 (D, ii)].

(β) The פֻּעַל* form of Participle (1) (KAL).

From יָכַל to be able, the forms are

one (m.) able	(i.c. יָכַל) + יָכַל s.m.
one (f.) able	(i.c. יָכַלָּה) יָכַלָּה s.f.
Pl. (m.) able	(i.c. יָכַלִּים) יָכַלִּים pl. m.
Pl. (f.) able	יָכַלּוּ pl. f.

(ג) SOME SLIGHT VARIATIONS FROM FORMS ON PAGES 58-73 BECAUSE OF ONE OF THE LETTERS אָהָהָעֵר IN THE ROOT.

(I) Some Variations in 'Kal' forms.

1. When the first Root-letter is ה or ה or ע.

The KAL forms are such as—from עָבַד to serve—

עָבַד	Infin. Constr.	עָבַד	Infin. Absol.
מַעֲבֵד	לְעָבֵד	פֹּעֵבֵד	בִּפְלִמַּבִּעֵד
עָבַדְתִּי	עָבַדְתָּ (עָבַדְתָּ)	עָבַדְתָּ (עָבַדְתָּ)	עָבַדְתָּ (עָבַדְתָּ)
עָבַדְנוּ	עָבַדְתֶּם (עָבַדְתֶּם)	עָבַדְתֶּם (עָבַדְתֶּם)	עָבַדְתֶּם (עָבַדְתֶּם)
עָבְדִים (עָבְדוֹת).	עָבֵד & עָבְדָה (עָבְדָה)	(1) עָבֵד & עָבְדָה (עָבְדָה)	(2) עָבֵד & עָבְדָה (עָבְדָה)
עָבְדִים (עָבְדוֹת).	עָבֵד & עָבְדָה (עָבְדָה)	(1) עָבֵד & עָבְדָה (עָבְדָה)	(2) עָבֵד & עָבְדָה (עָבְדָה)
	עָבֵד (עָבְדִי)	עָבֵד (עָבְדִי)	עָבֵד (עָבְדִי)

In these forms above there is not much Variation from the forms on pp. 58 & 59. There is NO VARIATION when the first

* See also Exercise-book, § 139 (δ i) [p. 84].

† The word גָּדוֹל (used commonly as an Adjective "great") is really the Partic. (1) KAL of this פֻּעַל form. So also in the case of some other words. The word גָּדוֹל when in Constr., and followed by *Makkêph* (i.e. unaccented, § 37 above), becomes גָּדוֹל־. Comp. Exercise-book, § 56 (i) and page 50 (Note ||).

Root-letter has a Vowel. And the Student knows that a Moving-Shva always takes a Compound form under any one of the four letters ע ה ה א (§ 24 above). [The Infin.* forms with the ל פ ב prefixes, as above, consist of the form עֲבֹר with the prefix-letter bearing a 'Slight'-vowel — as in Ex. (6) on p. 29 above. The prefix מ takes — here *instead of the — followed by Dagesh* on p. 58, because no one of the five letters א ה ה ע ר receives a Dagesh—and the Long-Vowel (in place of the Short one) is said to 'COMPENSATE' FOR the omitted Dagesh, of which more will be said soon]. But there are greater Variations in the FUTURE (KAL) forms, as we proceed to show.

There are four classes of Future forms.

(a) Some Verbs have (— —) and (— —) as,—from עמד to stand,—

he will stand	יַעֲמֹד 3 s.m.
she will stand	תַּעֲמֹד 3 s.f.
thou (m.) wilt stand	תַּעֲמֹד 2 s.m.
thou (f.) wilt stand	תַּעֲמֹדִי† 2 s.f.
I will stand	(אֶעֱמֹד) אֶעֱמֹד 1 s.
they (m.) will stand	יַעֲמֹדוּ† 3 pl. m.
they (f.) will stand	תַּעֲמֹדְנָה 3 pl. f.
ye (m.) will stand	תַּעֲמֹדוּ† 2 pl. m.
ye (f.) will stand	תַּעֲמֹדְנָה 2 pl. f.
we will stand	(נֶעֱמֹד) נֶעֱמֹד 1 pl.

(b) Some Verbs have — in place of the — in (a); as, from עצר to shut up, restrain,—

אֶעֱצֹר	תַּעֲצֹר (תַּעֲצֹרִי)	יַעֲצֹר (יַעֲצֹרִי)
נֶעֱצֹר	תַּעֲצֹרוּ (תַּעֲצֹרְנָה)	יַעֲצֹרוּ (יַעֲצֹרְנָה)

* The forms בִּעְזָר & בִּעְזָר (from עזר) are rare. Some Verbs, especially with ה as first Root-letter, have the form לְחַצֵּב (from חצב).

† Here a 'Slight'-vowel (§ 56 above) REPLACES the Compound-Shva of the first Root-letter, BECAUSE THE NEXT LETTER HAS SHVA-MOVING, [p. 31 (B, ii)].

(c) Some Verbs have (עַ עֵ) in place of the (עַ עֵ) in (a); as, from עָרַב *to be sweet*,—

<i>he will be sweet</i>	יַעְרֵב 3 s.m.
<i>she will be sweet</i>	תַּעְרֵב 3 s.f.
<i>thou (m.) wilt be sweet</i>	תַּעְרֵב 2 s.m.
<i>thou (f.) wilt be sweet</i>	תַּעְרֵבִי 2 s.f.
<i>I shall or will be sweet</i>	(אֶעְרֵב) אַעְרֵב 1 s.
<i>they (m.) will be sweet</i>	יַעְרְבוּ 3 pl. m.
<i>they (f.) will be sweet</i>	תַּעְרֲבֵנָה 3 pl. f.
<i>ye (m.) will be sweet</i>	תַּעְרְבוּ 2 pl. m.
<i>ye (f.) will be sweet</i>	תַּעְרֲבֵנָה 2 pl. f.
<i>we shall or will be sweet</i>	(נֶעְרֵב) נַעְרֵב 1 pl.

(d) Some Verbs have עַ in place of the עַ in (c); as, from עָתַר *to make prayer*,—

אֶעְתַּר	תַּעְתַּר (תַּעְתַּרִי)	יַעְתַּר (יַעְתַּרִי)
נַעְתַּר	תַּעְתַּרוּ (תַּעְתַּרְנָה)	יַעְתַּרוּ (יַעְתַּרְנָה)

2. Some Variations (in KAL forms) when the 2^d Root-letter is one of the letters א ה ח ע.

The KAL forms are as on pp. 58 and 59 except that a Moving-Shva under the 2^d Root-letter takes a Compound form.

3. Some Variations (in KAL forms) when the 3^d Root-letter is one of the letters ה CONSONANTAL, or ח or ע.

The KAL forms are as on pp. 58 and 59, except that

(a) Either (i) there is FURTIVE PATHAKH (§ 60) under the 3^d Root-letter when at the end after any Long-vowel other than עַ, or (ii) a עַ is substituted for that Long-vowel, as in שָׁלַח (once) for שָׁלַח Infinitive Constr. KAL of שָׁלַח, and רָקַע for רָקַע Partic. KAL, s.m. fr. רָקַע,—

* The 'Slight'-vowel עַ here replaces the עַ as in Note (†) p. 80.

(b) A Euphonic — is substituted for the — under the 3^d Root-letter in 2 s.f. Past, as in לָקַחְתָּ (for לָקַחְתָּ) 2 s.f. Past KAL fr. לָקַח .

(c) The s.f. Participle (1) ends in ת — — instead of ת — — ; thus, שֹׁמֵעַ Partic. (1), KAL, s.f., from שָׁמַע ,—corresponding to the form פִּקְדָּת on p. 59.

(II) Some Variations in 'Niph-āl' forms.

(a) The special feature of the NIPH-ĀL Voice is the letter נ put on before the first Root-letter. This נ is called the 'Characteristic' of the Voice; and every Verb-form belonging to this Voice on pages 62 & 63

either has this נ standing before the first Root-letter (as in the Past Tense and the Partic. forms on p. 62), or HAS DAGESH F. in the first Root-letter—as in הִפְקֹד Infinitive NIPH-ĀL on p. 62 and so in the Imperative & Future forms on p. 63—this Dagesh-F. implying a letter for the נ Characteristic of the Voice, thus הִפְקֹד for הִנְפְקֹד and יִפְקֹד for יִנְפְקֹד , etc. But since

(β) The five letters ר ע ה ה א do not receive Dagesh, as said in § 49 above, therefore

(γ) The Dagesh F., for the נ 'Characteristic' of the Voice, CANNOT BE PUT in the first Root-letter when the first Root-letter is one of these five letters (ר ע ה ה א); and what is called 'COMPENSATION' for the omitted Dagesh is made by lengthening the Short-vowel which would stand before it into the corresponding Long-vowel. Thus from רַמַּם (in KAL to trample, in NIPH-ĀL to be trampled) we have, for the NIPH-ĀL

Infinitive forms.

(corresponding to הִרְמַם) Absol. & Constr.

<i>in (or on) being trodden down</i>	בְּהִרְמַם	} With prefixes ב, ל, מ, נ
<i>as (or at) being trodden down</i>	בְּהִרְמַם	
<i>to be (or for being) trodden down</i>	לְהִרְמַם	
<i>from (or more than) being trodden down</i>	מִהִרְמַם	
—etc.,	<i>his being trodden down</i> הִרְמָמוֹ	With Pron.-Affs.

Past Tense (as on page 62).

נִרְמַם (נִרְמָה), נִרְמַםְתָּ (נִרְמַסְתָּ), נִרְמַסְתִּי
נִרְמַסְתֶּם (נִרְמַסְתֶּן), נִרְמַסְתֶּם, נִרְמַסְנוּ.

Participle forms (as on page 62).

נִרְמָם & נִרְמַסְתָּ, נִרְמָסִים (נִרְמַסוֹת).

[In these Past and Partic. forms there is seen to be no Variation from the forms on page 62. But

N.B. There ARE Variations when the 1st Root-letter is one of the four נ ה ה ע, as will be seen in (δ) (*a* & *b*) on next page].

Imperative.

be thou (m.) trodden down הֲרַמֵּם 2 s.m.
be thou (f.) trodden down הֲרַמִּי 2 s.f.
be ye (m.) trodden down הֲרַמְּסוּ 2 pl. m.
be ye (f.) trodden down (or מִ) הֲרַמְּסֵנָה 2 pl. f.

Future.

he will be trodden down יִרְמַם 3 s.m.
she will be trodden down תִּרְמַם 3 s.f.
thou (m.) wilt be trodden down תִּרְמַם 2 s.m.
thou (f.) wilt be trodden down תִּרְמַמִּי 2 s.f.
I shall or will be trodden down (—סָה) אִרְמַם 1 s.
they (m.) will be trodden down יִרְמְּסוּ 3 pl. m.
they (f.) will be trodden down (or מִ) תִּרְמְּסֵנָה 3 pl. f.
ye (m.) will be trodden down תִּרְמְּסוּ 2 pl. m.
ye (f.) will be trodden down (or מִ) תִּרְמְּסֵנָה 2 pl. f.
we shall or will be trodden down (—סָה) נִרְמַם 1 pl.

(δ) As was remarked above, there are VARIATIONS in the PAST-TENSE & PARTIC. NIPH-ĀL when the 1st Root-letter is one of the four נ ה ה ע. Thus

(a) From עֹזַב, in NIPH-ĀL to be forsaken, the forms are

Past Tense.

he was forsaken	נֶעְזַב 3 s.m.
she was forsaken	*נֶעְזְבָה 3 s.f.
thou (m.) wast forsaken	נֶעְזַבְתָּ 2 s.m.
thou (f.) wast forsaken	נֶעְזַבְתְּ 2 s.f.
I was forsaken	נֶעְזַבְתִּי 1 s.
they (m. or f.) were forsaken	*נֶעְזְבוּ 3 pl.
ye (m.) were forsaken	נֶעְזְבֶתֶם 2 pl. m.
ye (f.) were forsaken	נֶעְזְבֶתֶן 2 pl. f.
we were forsaken	נֶעְזְבֻנוּ 1 pl.

Participle forms.

one (m.) forsaken	נֶעְזֵב s.m.
one (f.) forsaken	(נֶעְזְבֶת or) נֶעְזְבָה s.f.
Pl. (m.) forsaken	(i.c. *נֶעְזְבִי) נֶעְזְבִים pl. m.
Pl. (f.) forsaken	נֶעְזְבוֹת pl. f.

(b) Some Verbs have ׀ under the 1st Root-letter, especially when this is ה. Thus from חֲשַׁב, in NIPH-ĀL to be reckoned,

Past Tense.

נֶחְשַׁבְתִּי	נֶחְשַׁבְתָּ (נֶחְשַׁבְתָּ)	נֶחְשַׁב (נֶחְשַׁבָה)
נֶחְשַׁבְנוּ	נֶחְשַׁבְתֶּם (נֶחְשַׁבְתֶּן)	נֶחְשַׁבוּ

Participle forms.

נֶחְשֵׁב (נֶחְשַׁבָה or נֶחְשַׁבְתָּ)†, נֶחְשְׁבִים‡ (נֶחְשְׁבִי i.c.), נֶחְשְׁבוֹת.

(c) For a few forms with ׀ to the ך see Exercise-book [Note (*) on p. 119].

* A 'Slight'-vowel here replaces ׀, under the 1st Root-letter, because the next letter has ׀ (§ 56).

† Thus נֶעְזְרָת s.f. Partic. NIPH-ĀL, fr. עָזַר, Is. lix. 16.

‡ The form נֶחְשְׁבִים Ps. xix. 11 is like the Pl. m. Partic. form in (a) above.

(ε) In the Imper. & Fut. the Characteristic נ of the NIPH-ĀL Voice is dropped and, the Dagesh F. for it being necessarily omitted here, Compensation for the Dagesh is made when the 1st Root-letter is one of the four נ ה ע ה as in the Imper. & Fut. forms from רמס on p. 83.

* * For PAUSE-forms we must be content to refer to the Exercise-book, pp. 110 & 111.

(ζ) The Student may also read and give the meaning of the following from

- (1) עָטַף in NIPH-ĀL, *to swoon*,
- (2) חָלַץ in NIPH-ĀL *to be ready* (for active employment),
lit. *to be stripped* (of encumbrances),
- (3) הָפַך in NIPH-ĀL *to be turned*,
- (4) אָכַל in NIPH-ĀL *to be eaten*.

הָעָטַפּוּ	הָעָטַפוּ	בָּהָעָטַף*	} (1)
נָעָטַף	יָעָטַפוּ	תָּעָטַף†	

לְהַחֲלִיץ	תַּחֲלִצוּ	יַחֲלִיץ	הַחֲלִיצוּ	(2)
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נִהָפֵךְ	יִהָפְכוּ	יִהָפְכוּ & אִהָפְכוּ	יִהָפֵךְ	(3)
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נֶאָכַל	תֵּאָכְלוּ	יֵאָכְלוּ	יֵאָכְלוּ†	יֵאָכַל	(4)
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(η) Some Variations in NIPH-ĀL forms caused by the 2^d Root-letter being one of the four letters נ ה ע ה.

The NIPH-ĀL forms are as on pp. 62 and 63, except that

A MOVING-Shva under the 2^d Root-letter takes a Compound form.

* For this we have the *contracted* form בָּעָטַף in Lament. ii. 11. Comp. Exercise-book, p. 79 Note (†).

† As this may be either 3 s.f. or 2 s.m., the Student should give the English for both of these.

(θ) Some Variations caused by the 3^d Root-letter being one of the three letters ה consonantal, or ה or ו.

The NIPH-ĂL forms are as on pp. 62 and 63, except that

(a) Either (i) there is 'Furtive' (ֿ) under the 3^d Root-letter when at the end after any Long-vowel other than ֿ, or (ii) a ֿ is substituted for that Long-Vowel, as in הִלָּקְהוּ Infinitive Constr. NIPH-ĂL fr. לָקַח (for הִלָּקְחָה), etc.

(b) A Euphonic ֿ is substituted for the ֿ under the 3^d Root-letter in 2 s.f. Past, as in (3, b) on p. 82.

(c) The s.f. Partic. ends in הֿֿֿ instead of הֿֿֿֿֿ, as in (3, c) on p. 82.

(III) Variations in 'Pĭ-êl' and 'Pŭ-ăl' forms.

1. No Variations in Pĭ-ÊL & Pŭ-ĂL forms are caused by a FIRST Root-letter ש or ה or ה or ו,*—except that the prefix מ before the Infinitive takes ֿ (as on p. 80) because the 1st Root-letter here cannot receive Dagesh [§ 49].

2. Some important Variations are caused by a ה, and also by one of the four letters ו ה ה ש, as SECOND Root-letter. For

(a) All the Verb-forms on pages 68–71 are seen to have DAGESH-FORTE in their 2^d Root-letter. And this DAGESH-F. IN THE SECOND ROOT-LETTER is 'Characteristic' of the Pĭ-ÊL and Pŭ-ĂL Voices. But

(β) Since the five letters ו ה ה ש DO NOT ADMIT Dagesh, therefore

(γ) When the 2^d Root-letter is one of the 5 ו ה ה ש the Dagesh-F. for the Pĭ-ÊL and Pŭ-ĂL Voices CANNOT STAND.

(δ) 'COMPENSATION' for the OMITTED DAGESH (by lengthening a ֿ into ֿֿ, a ֿ into ֿֿֿ, a ֿ into ֿֿֿֿ) is made when the second Root-letter is ה,—and sometimes when it is one of the letters ו ה ש, but rarely when it is ה;—See Exercise-book, Tab. XVI (2) & Appendix.

* Because, in Pĭ-ÊL & Pŭ-ĂL, the first Root-letter always has a Vowel,—and all PREFIX-letters have Shva, except the מ before the Infinitive.

(ε) (i) It is unnecessary to give here all the forms in which no Compensation is made, because they are the same as those on pp. 64-67 except only that the Dagesh Forte is necessarily omitted [§ 49] from the 2^d Root-letter here. Thus, from צַעַק, in PĪ-ÊL *to cry out*, the 3 s.m. Past PĪ-ÊL is צַעַקְהָ *he cried out*, and the 3 s.m. Fut. PĪ-ÊL is יִצַּעַקְהָ *he will cry out*.

(ii) But a COMPOUND-Shva is put under the 2^d Root-letter here whenever this is to have a Shva, and so we have the

PĪ-ÊL forms

etc.	<i>,my crying out</i>	צַעַקְי	<i>his crying out</i>	צַעַקְיוּ	Inf.w.Pr.Affs.
	<i>,they cried out</i>	צַעַקְיָה	<i>she cried out</i>	צַעַקְהָ	Past Tense.
	<i>,cry out ye (m.)</i>	צַעַקְיוּ	<i>cry out thou (f.)</i>	צַעַקְי	Imperative.

(Obs. These Imperative forms are the same in PĪ-ÊL as in KAL.)

Future.

<i>,ye (m.) will cry out</i>	יִצַּעַקְיוּ	<i>,thou (f.) wilt cry out</i>	יִצַּעַקְי
<i>,they (m.) will cry out</i>	יִצַּעַקְיוּ		

And so (fr. רַחַם in PŪ-ĀL *to be compassionated*) we have the

PŪ-ĀL forms

Past Tense.

<i>,they were c.</i>	רַחַמוּ	<i>,she was compassionated</i>	רַחַמָּה
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Future.

<i>thou (f.) shalt be compassionated</i>	תִּרַחַמִּי
<i>they (m.) shall be compassionated</i>	יִרַחַמוּ
<i>ye (m.) shall be compassionated</i>	תִּרַחַמוּ

(ζ) But when 'COMPENSATION' IS MADE, as in (δ) above, the forms present so different an appearance that it is advisable to give them more fully. The PĪ-ÊL & PŪ-ĀL forms of בִּרַךְ, in PĪ-ÊL *to bless*, are therefore given at length on pp. 88 & 89.

PĪ-ÊL.

Infinitive forms.

—etc. בָּרַךְ (w. Affs.) ,etc. בְּבָרַךְ (w. prefixes) בָּרַךְ

Past Tense.

<i>he blessed</i>	בָּרַךְ (& בִּירַךְ) 3 s.m.
<i>she blessed</i>	בִּירְכָה 3 s.f.
<i>thou (m.) blessedst</i>	בִּירַכְתָּ 2 s.m.
<i>thou (f.) blessedst</i>	בִּירַכְתְּ 2 s.f.
<i>I blessed</i>	בִּירַכְתִּי 1 s.
<i>they (m. or f.) blessed</i>	בִּירְכוּ 3 pl.
<i>ye (m.) blessed</i>	בִּירַכְתֶּם 2 pl. m.
<i>ye (f.) blessed</i>	בִּירַכְתֶּן 2 pl. f.
<i>we blessed</i>	בִּירַכְנוּ 1 pl.

Partic. forms. מְבָרַךְ (מְבִירְכָה & מְבִירַכֶּת), מְבָרְכִים (מְבִירְכוֹת).

Imperative.

<i>bless thou (m.)</i>	בָּרַךְ 2 s.m.
<i>bless thou (f.)</i>	בִּירְכִי 2 s.f.
<i>bless ye (m.)</i>	בִּירְכוּ 2 pl. m.
<i>bless ye (f.)</i>	בִּירְכְּנָה 2 pl. f.

Future.

<i>he will bless</i>	יְבָרַךְ 3 s.m.
<i>she will bless</i>	תְּבִירְכֵי 3 s.f.
<i>thou (m.) wilt bless</i>	תְּבָרַךְ 2 s.m.
<i>thou (f.) wilt bless</i>	תְּבִירְכִי 2 s.f.
<i>I will bless</i>	אֶבָרַךְ (—כָה) 1 s.
<i>they (m.) will bless</i>	יְבָרְכוּ 3 pl. m.
<i>they (f.) will bless</i>	תְּבִירְכְּנָה 3 pl. f.
<i>ye (m.) will bless</i>	תְּבָרְכוּ 2 pl. m.
<i>ye (f.) will bless</i>	תְּבִירְכֶּן 2 pl. f.
<i>we will bless</i>	נְבָרַךְ (—כָה) 1 pl.

PŬ-ĂL.

Infinitive forms.

—etc. בָּרַכוּ (w. Affs.) ,etc. בְּבִרְךָ (w. prefixes) בָּרַךְ

Past Tense.

<i>he was blessed</i>	בָּרַךְ 3 s.m.
<i>she was blessed</i>	בָּרְכָה 3 s.f.
<i>thou (m.) wast blessed</i>	בָּרַכְתָּ 2 s.m.
<i>thou (f.) wast blessed</i>	בָּרַכְתְּ 2 s.f.
<i>I was blessed</i>	בָּרַכְתִּי 1 s.
<i>they (m. or f.) were blessed</i>	בָּרְכוּ 3 pl.
<i>ye (m.) were blessed</i>	בָּרַכְתֶּם 2 pl. m.
<i>ye (f.) were blessed</i>	בָּרַכְתֶּן 2 pl. f.
<i>we were blessed</i>	בָּרַכְנוּ 1 pl.

Partic. forms. מְבָרֵךְ (מְבָרְכָה & מְבָרַכֶּת), מְבָרְכִים (מְבָרְכוֹת).

There is no Imperative in the PŬ-ĂL.

Future.

<i>he will be blessed</i>	יְבָרַךְ 3 s.m.
<i>she will be blessed</i>	יְבָרְכָה 3 s.f.
<i>thou (m.) wilt be blessed</i>	יְבָרַכְתָּ 2 s.m.
<i>thou (f.) wilt be blessed</i>	יְבָרַכְתְּ 2 s.f.
<i>I will be blessed</i>	אֶבָרַךְ 1 s.
<i>they (m.) will be blessed</i>	יְבָרְכוּ 3 pl. m.
<i>they (f.) will be blessed</i>	יְבָרְכֶנָּה 3 pl. f.
<i>ye (m.) will be blessed</i>	יְבָרְכוּ 2 pl. m.
<i>ye (f.) will be blessed</i>	יְבָרְכֶנָּה 2 pl. f.
<i>we will be blessed</i>	נְבָרַךְ 1 pl.

For PAUSE-forms see Exercise-book, pp. 110-112.]

3. The Variations in PĪ-ÊL & PŮ-ĀL caused by a THIRD Root-letter ה Consonantal or ה, or ו, are the same as those in KAL [(3) on pp. 81 & 82] and in NIPH-ĀL (p. 86), *viz.*

(a) Either (i) there is Furtive ׀ under the 3^d Root-letter when at the end after any Long-vowel other than ׀, or (ii) a ׀ is substituted for that Long-vowel, as in שֶׁלַח for שֶׁלַח, יִשְׁלַח for יִשְׁלַח, etc.

(b) A Euphonic ׀ is substituted for the ׀ under the 3^d Root-letter in 2 s.f. Past, as in (3, b) on p. 82.

(c) The s.f. Partic. ends in ת ׀ ׀ instead of ת ׀ ׀, as in (3, c) on p. 82.

(IV) Variations in 'Hiph-îl' and 'Hoph-âl' forms.

1. It is unnecessary to dwell at any length on Variations in HIPH-ÎL & HOPH-ĀL forms caused by a 1st Root-letter נ or ה or ו or ו. The only Variation is that a COMPOUND-Shva often occurs, and the HIPH-ÎL PAST has a ׀ under its prefix ה (corresponding to a Compound-Shva ׀ under the 1st Root-letter),— as in the following, from עמד, in HIPH-ÎL *to cause to stand*,

HIPH-ÎL FORMS.

—, etc. הַעֲמִידוּ	—, etc. בְּהַעֲמִיד	הַעֲמִיד	הַעֲמִד	Infin.
הַעֲמַדְתִּי	הַעֲמַדְתָּ (הַעֲמַדְתָּ)	הַעֲמִיד (הַעֲמִידָה)	}	Past
הַעֲמַדְנוּ	הַעֲמַדְתֶּם (הַעֲמַדְתֶּן)	הַעֲמִידוּ		Tense.
מַעֲמִידִים (מַעֲמִידוֹת)	מַעֲמִיד & מַעֲמִידָה (מַעֲמִידָה)	מַעֲמִיד	Partic.	
הַעֲמִידוּ (הַעֲמִידְנָה)	הַעֲמִיד & הַעֲמִידָה (הַעֲמִידִי)	הַעֲמִיד	Imper.	

Future.

אעמיד	עמיד or תעמיד (תעמיד)	תעמיד or תעמיד (תעמיד)	אעמיד
עמידו (תעמדנה)	תעמידו (תעמדנה)	נעמיד	נעמיד

Obs. A few Verbs have ׀ to the 1st Root-letter, preceded by ׀ in the Past (as in העתיקו HIPH-ÎL Past 3 pl. fr. עתה), by ׀ in other parts (as in יעתיק, like ישלך on p. 69).

HOPH-ĀL FORMS.

הַעֲמַדְתִּי	הַעֲמַדְתָּ (הַעֲמַדְתָּ)	הַעֲמַדְתָּ (הַעֲמַדְתָּ)	} Past Tense.
הַעֲמַדְנִי	הַעֲמַדְתָּם (הַעֲמַדְתָּן)	הַעֲמַדְוּ	
מַעֲמַדִּים (מַעֲמַדוֹת).	מַעֲמַדְתָּ & מַעֲמַדְתָּ	מַעֲמַדְתָּ	Partic.
אֶעֱמַד	תַּעֲמַד (תַּעֲמַדִּי)	יַעֲמַד (יַעֲמַד)	} Future.
נַעֲמַד	תַּעֲמַדוּ (תַּעֲמַדְנָה)	יַעֲמַדוּ (יַעֲמַדְנָה)	

2. No Variation is caused by any one of the four letters **ע ה ה א** being SECOND Root-letter;—the HITH-ĪL forms are the same as those on pp. 68 & 69; and the HOPH-ĀL forms are as given on pp. 70 & 71.

3. A 3^d Root-letter **ה** Consonantal or **ה** or **ע** causes, in the HITH-ĪL and HOPH-ĀL, the same Variations as those already described on page 90 [3 (a-c)]. Also

(V) Variations in 'Hithpā-êl' forms.

1. In this Voice a 1st Root-letter **א** or **ה** or **ה** or **ע** causes no Variation from the forms on pp. 72 & 73.

2. A 2^d Root-letter, **ר** or one of the four letters **ע ה ה א**, causes (in the HITHPĀ-ÊL) Variations corresponding to those in the PĪ-ÊL; for

The Dagesh-Forte in the 2^d Root-letter, which is a 'Characteristic' of the HITHPĀ-ÊL Voice, cannot stand when the 2^d Root-letter is one of these five letters (**א ה ה ע ר**). And 'Compensation' for the omitted Dagesh, by lengthening — into — , is made when the 2^d Root-letter is **ר**, and sometimes when it is one of the letters **ע ה א**,—but rarely when it is **ה**. Comp. (a—δ) on p. 86, and Tab. XVI (2) & Appendix.

3. A 3^d Root-letter **ה** Consonantal or **ה** or **ע** causes, in the HITHPĀ-ÊL, the same Variations as those already described on page 90 [3 (a-c)].

* A 'Slight'-vowel here replaces the Compound-Shva because it is followed by a Moving-Shva (§ 56).

[Obs. Variations caused by a Root-letter being one of the four **ע** **ה** **ח** **ס** are mentioned in the Exercise-book as follows:—

For Verbs with 1st Root-letter **ה** or **ח** or **ע**, on pages 115–120;

For Verbs with 2^d Root-letter **ס** or **ה** or **ח** or **ע**, on pages 321 & 322, 368 & 369;

For Verbs with 3^d Root-letter **ה** Consonantal or **ח** or **ע**, on pages 370–374.

For the Paradigm of Verbs having 1st Root-letter **ה** or **ח** or **ע**, see Tab. XVI (1).

For the Paradigm of Verbs having 2^d Root-letter **ס** or **ה** or **ח** or **ע**, see Tab. XVI (2)—see ‘Appendix’ thereto for Verbs with ‘ר’ for 2^d Root-letter.

For the Paradigm of Verbs having 3^d Root-letter **ה** Consonantal, or **ח** or **ע**, see Tab. XVI (3)].

4. There are some very important Variations in HITHPĀ-ÊL forms which we will mention now.

The **ת** of the **הַת** of (HITHPĀ-ÊL forms) CHANGES PLACES WITH THE FIRST letter of the Root when this 1st Root-letter is either

(1) **ש**, or (2) **ז**, or (3) **ד**, or (4) **צ**, and

N.B. Moreover when the 1st Root-letter is **צ**, the **ת** of the **הַת** is not only so transposed but is moreover REPLACED BY **ט** (see IV. next page).

(I.) FIRST ROOT-LETTER **ש**,—

From **שָׁפַךְ**, in HITHPĀ-ÊL, *to pour oneself out*, the forms are

Infin. **הִשְׁתַּפֵּךְ** Absol. and Constr., With Affs. **הִשְׁתַּפְּכוּ**, etc.;

Past 3 s.m. **הִשְׁתַּפֵּךְ**, 3 s.f. **הִשְׁתַּפְּכָה**, 2 s.m. **הִשְׁתַּפַּכְתָּ**, etc.;

Partic. s.m. **מִשְׁתַּפֵּךְ**, s.f. **מִשְׁתַּפְּכָה** & **מִשְׁתַּפַּכְתָּ**, pl.m. **מִשְׁתַּפְּכִים**,
etc.;

Imper. 2 s.m. **הִשְׁתַּפֵּךְ**, 2 s.f. **הִשְׁתַּפְּכִי**, etc.;

Fut. 3 s.m. **יִשְׁתַּפֵּךְ**, 3 s.f. or 2 s.m. **תִּשְׁתַּפֵּךְ**, 2 s.f. **תִּשְׁתַּפְּכִי**, etc.;

(II.) FIRST ROOT-LETTER, ש,—

From שָׁכַר, in HITHPĀ-ÊL *to hire oneself out*, the forms are

- Infin. הִשְׁתַּכֵּר Absol. and Constr., With Affs. הִשְׁתַּכְּרוּ, etc.;
 Past 3 s.m. הִשְׁתַּכֵּר, 3 s.f. הִשְׁתַּכְּרָה, 2 s.m. הִשְׁתַּכְּרָת, etc.;
 Partic. s.m. מִשְׁתַּכֵּר, s.f. מִשְׁתַּכְּרָה & מִשְׁתַּכְּרָת, pl. m. מִשְׁתַּכְּרִים, etc.;
 Imper. 2 s.m. הִשְׁתַּכֵּר, 2 s.f. הִשְׁתַּכְּרִי, etc.;
 Fut. 3 s.m. יִשְׁתַּכֵּר, 3 s.f. or 2 s.m. תִּשְׁתַּכֵּר, 2 s.f. תִּשְׁתַּכְּרִי, etc.;

(III.) FIRST ROOT-LETTER, ס,—

From סָבַל, in HITHPĀ-ÊL *to load oneself*, the forms are

- Infin. הִסְתַּבֵּל Absol. & Constr., With Affs. הִסְתַּבְּלוּ, etc.;
 Past 3 s.m. הִסְתַּבֵּל, 3 s.f. הִסְתַּבְּלָה, 2 s.m. הִסְתַּבְּלָת, etc.;
 Partic. s.m. מִסְתַּבֵּל, s.f. מִסְתַּבְּלָה & מִסְתַּבְּלָת, pl. m. מִסְתַּבְּלִים, etc.;
 Imper. 2 s.m. הִסְתַּבֵּל, 2 s.f. הִסְתַּבְּלִי, etc.;
 Fut. 3 s.m. יִסְתַּבֵּל, 3 s.f. or 2 s.m. תִּסְתַּבֵּל, 2 s.f. תִּסְתַּבְּלִי, etc.

(IV.) FIRST ROOT-LETTER, צ,—

From צָדַק, in HITHPĀ-ÊL *to justify oneself*, the forms are

- Infin. הִצְטַדֵּק Absol. & Constr., With Affs. הִצְטַדְּקוּ, etc.;
 Past 3 s.m. הִצְטַדֵּק, 3 s.f. הִצְטַדְּקָה, 2 s.m. הִצְטַדְּקָת, etc.;
 Partic. s.m. מִצְטַדֵּק, s.f. מִצְטַדְּקָה or מִצְטַדְּקָת, pl. m. מִצְטַדְּקִים, etc.;
 Imper. 2 s.m. הִצְטַדֵּק, 2 s.f. הִצְטַדְּקִי, etc.;
 Fut. 3 s.m. יִצְטַדֵּק, 3 s.f. or 2 s.m. תִּצְטַדֵּק, 2 s.f. תִּצְטַדְּקִי, etc.

See also Exercise-Book [‘Note I’ on pp. 89 & 89(*), and ‘Note’ on pp. 315–318: and, for Pause-forms, page 112 (c)].

(7) SOME VARIATIONS WHEN THE 1st ROOT-LETTER IS **ס**.

In the Exercise-Book, § 170 [page 116], the GREAT RULE is stated that

When the 1st Root-letter is either ה or ח or ע, the prefixes י & ת & נ for the Future KAL

(i) Generally take — when the 2^d Root-letter bears — ; and

(ii) Generally take — when the 2^d Root-letter bears — .

N.B. This Great Rule does not, so far as (i) is concerned, hold in the case of Verbs whose 1st Root-letter is **ס**. The Student may perhaps have wondered why such Verbs were excluded on page 79. The reason for the exclusion may be seen from parts (3) & (4) & (5) of the following 'Note' (A).

Note (A). *Some Variations in Future (KAL) forms when the 1st Root-letter is ס.*

(1) Some Verbs with 1st Root-letter **ס** have Fut. KAL forms like those in (c) on page 81; thus, from אָמַץ *to be firm*,

אָמַץ & אָמַץ	תָּאמַץ (תָּאמַץ)	יָאמַץ (תָּאמַץ)
נָאמַץ & נָאמַץ	תָּאמַצוּ (תָּאמַצוּ)	יָאמַצוּ (תָּאמַצוּ)

(2) And some Verbs with 1st Root-letter **ס** have Fut. KAL forms like those in (d) on p. 81; thus, from אָשַׁם *to be guilty*,

אָשַׁם	תָּאשַׁם (תָּאשַׁם)	יָאשַׁם (תָּאשַׁם)
נָאשַׁם	תָּאשַׁמוּ (תָּאשַׁמוּ)	יָאשַׁמוּ (תָּאשַׁמוּ)

(3) But some of these Verbs have Fut. (KAL) forms such as the following from אָרַב *to lie in wait*,

אָרַב & אָרַב	תָּאָרַב (תָּאָרַב)	יָאָרַב (תָּאָרַב)
נָאָרַב & נָאָרַב	תָּאָרַבוּ† (תָּאָרַבוּ)	יָאָרַבוּ (תָּאָרַבוּ)

* A 'SLIGHT'-vowel here replaces the Compound-Shva, because there is Shva MOVING beneath the next letter here [§ 56 above].

† Instead of the *like* form from אָרַב, we find in Prov. i. 22 the irregular form תָּאָרַבוּ 2 pl. m. Future KAL.—For the form תָּאָרַבוּ in Ps. iv. 3 see hereafter.

(4) And some have such forms as **יֵאָסֵר**, **תֵּאָסֵר**, etc., from **אָסַר** to bind.

(5) Moreover there are certain Verbs with 1st Root-letter א, which have A SPECIAL FORM of Future KAL,—such as, from **אָכַל** to eat,

<i>he will eat</i>	יֵאָכַל (& יֵאָכֵל) 3 s.m.
<i>she will eat</i>	תֵּאָכַל (& תֵּאָכֵל) 3 s.f.
<i>thou (m.) wilt eat</i>	תֵּאָכַל (& תֵּאָכֵל) 2 s.m.
<i>thou (f.) wilt eat</i>	תֵּאָכְלִי 2 s.f.
<i>I will eat</i>	אֵאָכַל † (& אֵאָכֵל), אֵאָכְלָה † 1 s.
<i>they (m.) will eat</i>	יֵאָכְלוּ 3 pl. m.
<i>they (f.) will eat</i>	תֵּאָכְלֶנָּה 3 pl. f.
<i>ye (m.) will eat</i>	תֵּאָכְלוּ 2 pl. m.
<i>ye (f.) will eat</i>	תֵּאָכְלֶנָּה 2 pl. f.
<i>we will eat</i>	נֵאָכַל (& נֵאָכֵל), נֵאָכְלָה 1 pl.

Note (B). *Variations in other Voices for 1st Root-letter א.*

In other Voices the forms of Verbs whose 1st Root-letter is א are like those of Verbs whose 1st Root-letter is ה or ח or ע—as on pages 82-85, & 90-91.—But see also Exercise-book, § 190 (β) [page 129]; and, for some irregular forms, see there pages 130 & 130**.

* The Tone-accent is on the LONG-vowel $\bar{a}$ in the CLOSED final syllable here [page 31 (D, i)]. And the $\bar{a}$ is shortened into $\bar{a}$ WHEN THE ACCENT IS REMOVED, as in **וַיֵּאָכֵר** 3 s. m. Fut. KAL. fr. **אָכַר** (with a prefix ו to be mentioned hereafter); and so in **וַתֵּאָכֵר** 3 s. f. of the same.

† **אֵאָכַל** is for **אֵאָכֵל**, **אֵאָכְלָה** for **אֵאָכֵלָה**, and **אֵאָכְלָה** for **אֵאָכֵלָה**.

(1) SEVEN GREAT CLASSES OF 'VARIATIONS.'

(a) In accordance with the use of 'פ' for '1st Root-letter,' and 'ע' for '2^d Root-letter,' and 'ל' for '3^d Root-letter,'—mentioned on page 75,—

Verbs whose 1st Root-letter is נ are called 'Verbs נ'פ.'

And so

Verbs whose 1st Root-letter is פ are called 'Verbs פ'פ,'

Verbs whose 1st Root-letter is נ are called 'Verbs נ'נ,'

Verbs whose 2^d Root-letter is ע are called 'Verbs ע'ע,'

Verbs whose 2^d Root-letter is פ are called 'Verbs פ'ע,' *

Verbs whose 3^d Root-letter is נ are called 'Verbs נ'ל,'

Verbs whose 3^d Root-letter is ל are called 'Verbs ל'ל,'

(b) There are often important Variations in the case of Verbs belonging to these several Classes, and also to the following Class: viz.,

Verbs whose SECOND AND THIRD ROOT-LETTERS ARE THE SAME; as, for instance, סבב *to go round*, and גרגר *to go in troops*.

This last Class, having Roots of the form פעע, *i.e.* with the SECOND ROOT-LETTER REPEATED as their 3^d Root-letter,—may be said to have the Root-form פעע instead of פעל, and so may be called 'Verbs פע'ע' † for convenience sake.

We must be content to refer to the Exercise-book [pages 128–201, and the TABLES] for the 'VARIATIONS' in the case of

* It is not necessary to give these specially in the following Chart For

(α) Some forms merely have י- in place of the י of the corresponding ע'ע forms, and

(β) Other forms are exactly the same as those from Verbs ע'ע. [Comp. page 154 of the Exerc.-book.]

† The expression 'Verbs ע'ע,' by which some would call them, is very objectionable—or, rather, it is a BAD designation. Comp. Exerc.-bk., page 179, Obs. xx. The Rabbinic designation is כפולים, *i.e.* doubled or reduplicated, because of the repetition of the 2^d Root-letter.

all these Verbs in the following order—[see also the collection of EXAMPLES in the EXERCISES thereon (XXVIII to XLII)],—

- (1) Verbs פִּנְּ, Table XVII,
- (2) Verbs פִּנְּ, Table XVIII,
- (3) Verbs פִּנְּ, Table XIX (with 'Notes' for the Verbs
לָקַח *to take*, & נָתַן *to give*),
- (4) Verbs עָוְּ (& עָוְּ) Table XX,
- (5) Verbs פִּעְעְ, Table XXI,
- (6) Verbs לִלְ, Table XXII,
- (7) Verbs לִלְ, Table XXIII.

Here we may not do more than give the following 'GENERAL CHART' of LEADING FORMS of the last Six of these Seven Classes of Verbs,—*viz.* (2) Verbs פִּנְּ, (3) Verbs פִּנְּ, (4) Verbs עָוְּ, (5) Verbs פִּעְעְ, (6) Verbs לִלְ, (7) Verbs לִלְ. [For (1) Verbs פִּנְּ see above, pp. 94 & 95]. In this 'Chart' the several Voices are arranged in separate columns arranged from right to left. And the several 'PARTS' are arranged in horizontal lines across,—first the 'INFINITIVES' ('Abs.' for 'Absolute form,' and 'C.' for 'Construct form'); then PAST-TENSES 3 *s.m.*, 3 *s.f.*, & 2 *s.m.*; then PARTICIPLES; then IMPERATIVE forms 2 *s.m.* & 2 *s.f.*; and FUTURE forms 3 *s.m.* and 3 *s.f.* & 2 *s.m.* The Roots are given in the right-hand Margin:—the forms WITHOUT ANY NOTE-MARK belong to the ROOT WITHOUT NOTE-MARK FOR THAT SET OF FORMS, and forms with any Note-mark attached thereto belong to the Root having the same Note-mark in the right-hand Margin. Many of the words given in this 'PARADIGM' for 'Paradigm'-purposes are merely 'Paradigm'-forms.

As the Chart is intended for REFERENCE, the Student may find it useful to have the TONE-SYLLABLE MARKED by an Accent. The Accent (ֿ) is here employed [comp. Note || on page 17].

But whenever the Student may write down a form, in Composition, he should NEVER WRITE DOWN THE ACCENT, — as Hebrew Scholars do not accentuate their Composition, see p. iv of the 'Preface to the Continuation of the Exercise-book.'

N.B. There are several Verbs from which there are forms having TWO SETS AT ONCE of the 'VARIATIONS' mentioned above. Thus,

From **יָפָה**, the 3 s.m. Fut. KAL **יִפְּה** ('apocopated' **יִיָּה**) has '־' corresponding to the '־' of **יִיטֵב** & **תִּיטֵב** in (2) of the 'Chart' and has ה־ corresponding to the ה־ of **יִגְלֶה** & **תִּגְלֶה** in (7) of the 'Chart.'

So, from the Root **נָטַה**, the 3 s.m. Fut. KAL **יִטֵּה** (apocop. **יִטֵּ**) has also the ה־ corresponding to that of **יִגְלֶה** & **תִּגְלֶה** in (7) and moreover has Dagesh-F. in the 2^d Root-letter standing for the omitted 1st Root-letter **נ** as in the case of **יִגֵּשׁ** & **תִּגֵּשׁ** in (3) of the 'Chart.'

[These, and a few other examples, are given on page 174 of the Exercise-book. And a full List of the Verbs and Verb-forms, belonging to TWO SETS AT ONCE of the Seven Classes (1-7) above, may be found on pages 267 to 314 of the same.]

X.D. For Notes (a), (4), etc. see High-bond Martin. For Notes (1), (2), (3), see Martin *in loc.* For Noka (a), (b), (c), etc. see Bizio 99 & 99a.

¹ So לֵבָיִם (i.e. לֵבָיִם), in *Parce*: לֵבָיִם (i.e. לֵבָיִם).

NOTES on the preceding 'CHART.'

[As stated on page 97—we give LEADING FORMS merely in this 'General Chart.' It would be too unwieldy to be useful if more forms were given in it. And in some cases such 'other' forms are unnecessary. WHERE SUCH ARE NECESSARY they are given in these 'Notes.']

NOTE (b).

(OTHER forms.)

Imperative.

גִּשְׁוּ, גִּשְׁוּ 2 pl. m.

גִּשְׁנָה 2 pl. f.

Future.

תִּגְשְׁוּ 2 s. f.

אֶגְשֶׁה, אֶגְשֶׁה 1 s.

יִגְשְׁוּ 3 pl. m.

תִּגְשְׁנָה 3 pl. f.

תִּגְשְׁוּ 2 pl. m.

תִּגְשְׁנָה 2 pl. f.

נִגְשֶׁה, נִגְשֶׁה 1 pl.

NOTE (a).

(OTHER forms.)

Imperative.

שְׁבוּ 2 pl. m.

שְׁבָנָה 2 pl. f.

Future.

תִּשְׁבּוּ 2 s. f.

אֶשְׁבֶּה, אֶשְׁבֶּה 1 s.

יִשְׁבּוּ 3 pl. m.

תִּשְׁבְּנָה 3 pl. f.

תִּשְׁבּוּ 2 pl. m.

תִּשְׁבְּנָה 2 pl. f.

נִשְׁבֶּה, נִשְׁבֶּה 1 pl.

NOTE (c).

(ENDINGS FOR OTHER forms.)

Imperative.

וּ 2 pl. m.

יָנָה 2 pl. f.

Future.

יֵ 2 s. f.

הֵ 1 s.

וּ 3 pl. m.

יָנָה 3 pl. f.

וּ 2 pl. m.

יָנָה 2 pl. f.

הֵ 1 pl.

Past Tense.

(or יָת) יָת 2 s. f.

יָתִי, יָתִי 1 s.

וּ 3 pl.

(or יָתָם) יָתָם 2 pl. m.

(or יָתָן) יָתָן 2 pl. f.

(or יָנוּ) יָנוּ 1 pl.

(Continued on next page.)

(VII.) HITHPĀ-ÊL.

(y)

etc. הִתְמַצָּא

הִתְמַצָּא

הִתְמַצָּאָה

הִתְמַצָּאתָ

etc.

מִתְמַצָּא

(e)

הִתְמַצָּא

(p. 73) (z)

יִתְמַצָּא

יִתְמַצָּאתָ

(p. 73) (z)

הִתְנַגְּלָה (Abs.)

etc. הִתְנַגְּלוּת (C.)

הִתְנַגְּלָה

הִתְנַגְּלָתָה

הִתְנַגְּלִיתָ

etc. (c)

מִתְנַגְּלָה

מִתְנַגְּלָה

(h)

הִתְנַגְּלָה, הִתְנַגְּלָה

הִתְנַגְּלִי

etc. (e)

יִתְנַגְּלָה, יִתְנַגְּלָה

יִתְנַגְּלָה, יִתְנַגְּלָה

etc. (e)

(VI-ÊL.

(y)

הִצָּא

הִצָּא

הִצָּאָה

הִצָּאתָ

etc.

מִצָּא

(e)

הִצָּא

65) (

הִצָּא[†]

הִצָּא

65) (

הִצָּא (Al

et' כ', כ'

הִצָּא^s

הִצָּאתָ

הִצָּאתָ

etc. (c)

מִצָּא

מִצָּא

(h)

הִצָּא

הִצָּא[†]

etc. (e)

הִצָּא

הִצָּאתָ

etc. (c)

NOTES on the preceding 'CHART.'

[As stated on page 97—we give LEADING FORMS merely in this 'General Chart.' It would be too unwieldy to be useful if more forms were given in it. And in some cases such 'other' forms are unnecessary. WHERE SUCH ARE NECESSARY they are given in these 'Notes.']

NOTE (b).

(OTHER forms.)

Imperative.

גִּשְׁוּ, גִּשְׁוּ 2 pl. m.

גִּשְׁנָה 2 pl. f.

Future.

תִּגְשִׁי 2 s. f.

אֶגְשֶׁה, אֶגְשֶׁה 1 s.

יִגְשׁוּ 3 pl. m.

תִּגְשְׁנָה 3 pl. f.

תִּגְשִׁי 2 pl. m.

תִּגְשְׁנָה 2 pl. f.

נִגְשֶׁה, נִגְשֶׁה 1 pl.

NOTE (a).

(OTHER forms.)

Imperative.

שְׁבוּ 2 pl. m.

שְׁבָנָה 2 pl. f.

Future.

תִּשְׁבִּי 2 s. f.

אֶשְׁבֶּה, אֶשְׁבֶּה 1 s.

יִשְׁבוּ 3 pl. m.

תִּשְׁבְּנָה 3 pl. f.

תִּשְׁבִּי 2 pl. m.

תִּשְׁבְּנָה 2 pl. f.

נִשְׁבֶּה, נִשְׁבֶּה 1 pl.

NOTE (c).

(ENDINGS FOR OTHER forms.)

Imperative.

יְ 2 pl. m.

יְנָה 2 pl. f.

Future.

יְ 2 s. f.

יְ 1 s.

יְ 3 pl. m.

יְנָה 3 pl. f.

יְ 2 pl. m.

יְנָה 2 pl. f.

יְ 1 pl.

Past Tense.

(or יְ) יְ 2 s. f.

יְ, יְ 1 s.

יְ 3 pl.

(or יְ) יְתָם 2 pl. m.

(or יְ) יְתָן 2 pl. f.

(or יְ) יְנוּ 1 pl.

(Continued on next page.)

NOTE (d). For other Participle-forms add the endings

ה־ s.f., ים־ Pl. m., ות־ Pl. f.

NOTE (e). For other Participle-forms replace the ־ by

ה־ ־ (or ת־ ־) s.f., ים־ ־ Pl. m., ות־ ־ Pl. f.

NOTE (f). For other Participle-forms add the endings of NOTE (d), and replace the vowel of the prefix-letter by ־ .

NOTE (g). For other Participle-forms replace the ב־ or ב־ by

ב־ or ב־ s.f., בים־ or בים־ Pl. m., בות־ or בות־ Pl. f.; and in NIPH-ĀL & HIPH-ĪL replace the Vowel of the prefix-letter by ־ .

NOTE (h). For other Participle-forms replace ה־ of the s.f. by

ים־ (i.e. ־) Pl. m., ות־ Pl. f.

NOTE (x). See also Tab. XX (from the Exercise-book) on pp. 100 & 100*.

NOTE (y). See also Tab. XXI (from the Exercise-book) on pp. 101 & 101*.

[The Student need not trouble himself with the Notes in these two Tables.]

(z) But the Pl. (f.) forms end in נה־ ; thus, in the KAL,

מַצֵּאנָה Imper. 2 pl. *f.*, & תִּמְצֵאנָה Fut. 3 & 2 pl. *f.*, etc.

N.B. (i). The ־ of the OPEN syllable נ־ , is for the ־ of a *closed syllable* (such as ר־ of פָּקֵד etc., and ש־ of לָבַשׁ , לִבְּשׁ etc.)—in Past & Imper. (2 s.m.) & Fut. KAL,—in the Past 3 s.m. NIPH-ĀL & PŪ-ĀL & HOPH-ĀL,—and in the Fut. PŪ. & HOPH.

(ii). But ־ (of נ־) takes the place of the ־ (as of ר־) in the 2^d & 1st Persons of—(a) the פָּעַל form of Past KAL,—and (β) the Past-Tense of other Voices also.

Notes on some Fut. forms (KAL & HIPH.) of Tabs. XX & XXI.

(a) The 3 s.m. Fut. KAL יָקוּם [Tab. XX] becomes יָקָם in וַיָּקָם with the Prefix of p. 122; for, the Accent being removed from the last syllable here, the י is shortened into ׀ ō as on p. 27.—So הִתְקַיֵּם 3 s.f. or 2 s.m. Fut. KAL becomes הִתְקָם in וַתִּתְקַם.*

(β) So the 3 s.m Fut. HIPH. יִקְרָא becomes יָקָם in וַיִּקְרָא, etc.* [For a more full statement of this, with more examples, see Exercise-book, pp. 156-158.]

(γ) So יִסְבֵּי 3 s.m. Fut. KAL and יִסְבֵּי 3 s.m. Fut. HIPH. [Tab. XXI] give the forms יָסָב in וַיִּסְבֵּי (KAL) and יָסָב in וַיִּסְבֵּי (HIPH.), etc.*

* When the 3^d Root-letter is ׀ or ׀, and sometimes also when it is ׀, a ׀ is put instead of both the ׀ ō in the KAL and the ׀ in the HIPH.; and so we have וַיִּסְבֵּי for both KAL and HIPH. Fut. 3 s. m. from ׀סבֵּי, etc.

SOME NOTES ON TABLE XXI.

(1). From Roots having the 2^d and 3^d letter the same, or (in other words) having their 2^d Root-letter repeated as their 3^d Root-letter, there are often forms which agree entirely with the forms given on pp. 58-73 [Comp. Exercise-book, Obs. XXI (on p. 180)]. Such forms need not be given in the TABLE OF 'VARIATIONS.'

(2). When the 2^d Root-letter is dropped (as is seen to be frequently the case in Tab. XXI), DAGESH-FORTE is put into the 3^d Root-letter WHENEVER THIS LETTER HAS A VOWEL as seen in the Table. This Dagesh implies the omitted 2^d Root-letter.

(3). The Dagesh however cannot be put if the 2^d & 3^d Root-letter be one of the five letters which do not receive Dagesh. COMPENSATION FOR THIS DAGESH is sometimes made (as seen in Note §).

* * * The Roman Numerals xxix & xxx on the upper margin of this Table, and the Figures 42 & 43 on the lower margin of it, are the Numbers for the pages of this Table (XXI) among the Tables of the Exercise-book.

[So also of course in the case of the Roman Numerals xxvii & xxviii, and the Figures 40 & 41, on the upper and lower margin of the preceding Table (XX).]

(i) CERTAIN LETTERS SOMETIMES CALLED 'PARAGOGIC.'

The letter ה, mentioned on page 60 (Notes ii and iii) and elsewhere, above, is by some called 'Paragogic.'

So also the letter ה which is OFTEN found at the end of 2 s. *m.* Past forms (as in הִשְׁבַּתָּה 2 s. *m.* Past KAL of הִשָּׁב, אִמְצַתָּה 2 s. *m.* Past Pī-êl of אִמַּץ, and many others),—and sometimes at the end of some other forms. Comp. Exerc.-bk., page 82.

So also the letter י which is found sometimes at the end of Future forms ending in י on pages 59, 61, 63, etc. (*i.e.* the 3 pl. *m.* & 2 pl. *m.*); and also, but rarely, at the end of the 2 s. *f.* ending in י־. [Exercise-book, §§ 145 & 146, pages 88 & 89.]

And so also the letter י which is sometimes, but rarely, found at the end of the 3 pl. Past [*ib.* p. 82 (iv. β)].

So also the letter ׳ [*ib.* p. 84 (ε)], and the letter ס [*ib.* p. 82 (iv. α)].

(ii) NOTE ON 'PAUSE'-FORMS OF VERBS.

We have hitherto abstained from dwelling at all upon 'PAUSE-forms' in these pages. It may be well to ask for a little attention now to some 'PAUSE'-FORMS OF VERBS—in this brief 'NOTE.'

As said in § 41 above, "The PAUSE-form of a word is a form of it in which the word is more or less changed from its natural state by reason of the STOP or PAUSE."

The chief changes are

- (i) The lengthening of a Short-vowel into the corresponding Long one,—as ׀ into ׀̄ ;
- (ii) The REPLACING SHVA by a VOWEL.

N.B. (a) It is important to observe that in Verb-forms it is specially the SECOND ROOT-letter of which the VOWEL, or the SHVA,—as the case may be,—is liable to this change.

N.B. (b) The 2 pl. *m.* and the 2 pl. *f.* of all PAST-TENSES, in all Voices, have the Tone-accent on the LAST SYLLABLE always and are UNCHANGED IN PAUSE.

(c) As the Student knows already,—Any CLOSED syllable with a LONG-vowel therein is the TONE-SYLLABLE of that word [Comp. § 55, 8 (i & ii), p. 26].

We will give now the Past-Tense KAL as each of the words is in Pause,—(a) the פָּעַל form, (β) the פָּעַל form, (γ) the פָּעַל form. The letter “p,” to the left of a word, stands for the expression ‘Pause-form.’ And any one of these words here WITHOUT THE “p” is the SAME IN FORM AS WHEN IT IS NOT IN PAUSE. We will use ‘*Silluk*’ [§ 39 (1)] as the Pause-accent. The Student should compare the forms given here with the corresponding forms given on pages 58, 76, & 78.

PAST-TENSE FORMS (KAL), IN PAUSE.

פָּעַל (γ)	פָּעַל (β)	פָּעַל (α)
(see page 78)	(see page 76)	(see page 58)
יָכַל :	חָפֵץ :	p. : פָּקַד : 3 s.m.
p. : יָכַל :	p. : חָפְצָה :	p. : פָּקְדָה : 3 s.f.
יָכַלְתָּ :	p. : חָפְצָתָּ :	p. : פָּקְדָתָּ : 2 s.m.
יָכַלְתָּ :	p. : חָפְצָתָּ :	p. : פָּקְדָתָּ : 2 s.f.
יָכַלְתִּי :	p. : חָפְצָתִי :	p. : פָּקְדָתִי : 1 s.
p. : יָכַלוּ :	p. : חָפְצוּ :	p. : פָּקְדוּ : 3 pl. (m. or f.)
יָכַלְתֶּם :	יָכַלְתֶּם :	יָכַלְתֶּם :
יָכַלְתֶּם :	יָכַלְתֶּם :	יָכַלְתֶּם :
p. : יָכַלוּ :	p. : חָפְצוּ :	p. : פָּקְדוּ : 1 pl.

The Student will have no difficulty about the Pause-forms when the Pause-vowel is in place of a SHORT-VOWEL,—as the ׀ in (α) & (β) above, in place of the ׀ of the corresponding

forms on pages 58 & 76. But he may be glad to have some guidance with regard to the choice of PAUSE-VOWEL WHICH IS TO REPLACE A SHVA. He sees that here,

In (β), הַפְּצָה is the Pause-form of הִפְצֵה (3 s.f. on p. 76), and הַפְּצוּ is the Pause-form of הִפְצוּ (3 pl. on p. 76); *i.e.* that —, the LONG-VOWEL of the 2^d Root-letter in הִפְּץ (3 s.m.) the FIRST WORD IN THE SET on page 76, is the Pause-vowel in place of a SHVA to the 2^d Root-letter elsewhere in this set.

So he sees that,

In (γ), יִכְלָה is the Pause-form of יִכְלֶה (3 s.f. on p. 78), and יִכְלוּ is the Pause-form of יִכְלוּ (3 pl. on page 78); *i.e.* that —, the LONG-vowel of the 2^d Root-letter in יִכְלֶה (3 s.m.) the FIRST WORD IN THE SET on page 78, is the Pause-vowel in place of a SHVA to the 2^d Root-letter elsewhere in this set.

Also he sees that,

In (α), פִּקְרָה is the Pause-form of פִּקְרֶה (3 s.f. on p. 58), and פִּקְרוּ is the Pause-form of פִּקְרוּ (3 pl. on page 58); *i.e.* that —, the PAUSE-VOWEL IN PLACE OF the — of פִּקְרֶה 3 s.m. the FIRST WORD IN THE SET on page 58, is the Pause-vowel in place of a SHVA elsewhere in this set.

It may be well to illustrate the matter a little further, by means of the FUTURE KAL forms.

What is the PAUSE-VOWEL to be given to the 2^d Root-letter in place of the SHVA of the ק in the FUTURE forms תִּפְקְרִי 2 s.f., and יִפְקְרוּ 3 pl.m., and תִּפְקְרוּ 2 pl.m., on page 59?

It is seen that in the first word of the set there (*i.e.* in the 3 s.m. of the Future) the 2^d Root-letter has —. This — is the Pause-vowel required. And so the 2 s.f. PAUSE-form is : תִּפְקְרִי, the 3 pl. m. PAUSE-form is : יִפְקְרוּ, and the 2 pl. m. PAUSE-form is : תִּפְקְרוּ.

Again what is the PAUSE-VOWEL to be given to the 2^d Root-letter in place of the SHVA of the ב in the Future forms תִּלְבְּשִׁי 2 s.f., and יִלְבְּשוּ 3 pl. m., and תִּלְבְּשוּ 2 pl. m., on page 61?

It is seen that in the first word of the set there (*i.e.* in the 3 s.m. of the Future) the 2^d Root-letter has — . This — would in Pause be lengthened into — . This — is the Pause-vowel required. And so the 2 s.f. PAUSE-form here is : תִּלְבְּשִׁי, the 3 pl. m. PAUSE-form is : יִלְבְּשׁוּ, and the 2 pl. m. PAUSE-form is : תִּלְבְּשׁוּ.

These explanatory remarks will, it is hoped, sufficiently illustrate the following Great GENERAL RULES (given, with examples, on pages 110 & 111 of the Exercise-book), *viz.*

I. When the 2^d Root-letter has a Vowel,

- (a) if that Vowel be LONG, the word is generally unchanged in Pause,
- (β) if that Vowel be SHORT, this SHORT-vowel is generally lengthened into the corresponding Long-vowel.

[For some exceptions, and for the EUPHONIC — sometimes in place of a — , we must be content to refer to the Exercise-book (page 110 & Notes).]

II. When the 2^d Root-letter has Shva, a Vowel is generally given to it in Pause. And this Vowel is generally the same as either

- (i) the Vowel which the 2^d Root-letter HAS IN THE FIRST word of the Tense or set, or
- (ii) the Vowel which the 2^d Root-letter TAKES IN PAUSE, in the FIRST word of the Tense or set.

[See also page 111 of the Exercise-book.]

In the case of Imperative forms, the 2 s.m. is the FIRST WORD OF THE SET. Therefore

(i) Of the 2 s.f. & 2 pl. m. of the Imper. KAL forms on page 59, the Pause-forms are : פָּקְדִי 2 s.f. & : פָּקְדוּ 2 pl. m. For,

Obs. The — under the פ of פָּקְדִי & פָּקְדוּ on page 59 is merely a 'SLIGHT'-vowel [see Exerc.-bk., page 86 (Obs.)], and the Vowel-form is of course dropped and REPLACED BY SHVA when the next letter has a Vowel—as it has in Pause. And the

Pause-vowel is ֿ here, because the 2^d Root-letter has ֿ in the 2 s.m. form פָּקַד (see page 59).—Similarly

(ii) of לְבַשִׁי 2 s.f. & לְבַשׁוּ 2 pl. m., of the Imper. KAL forms on page 61, the Pause-forms are לְבַשִּׁי 2 s.f. & לְבַשׁוּ 2 pl. m. For the ‘Slight’-vowel ֿ is as before dropped and REPLACED BY SHVA when the next letter has a Vowel—as it has in Pause. And the Pause-vowel is ֿ here, because the first word of the set (page 61) is לְבַשׁ the ֿ of which would be lengthened into ֿֿ in Pause.

This is so very important a matter that it may be well to give a few more examples of it here.

(a) Of אֶעֱמְדָה 1 s. (with ה) of the Fut. KAL on page 80, the Pause-form is אֶעֱמְדָהֿ , the ‘Slight’-vowel of the 1st Root-letter being replaced by ֿֿ when the next letter has a Vowel. And so the Pause-forms of the 2 s.f. & 2 pl. m. (on page 80) are תֵּעֲמְדִי 2 s.f. & תֵּעֲמְדוּ 2 pl. m.

(b) So אֶעֱרְבָהֿ is Pause-form of the 1 s. (with ה) of the Fut. KAL on page 81; and תֵּעֲרְבוּֿ of the 2 pl. m. there.

(c) And so תֵּאָהָבוּֿ is Pause-form of תֵּאָהָבוּ 2 pl. m. Future KAL like תֵּאָמְצוּֿ 2 pl. m. on page 94; and this last Pause-form, with the ֿ (by some called ‘Paragogic’) of page 103, becomes תֵּאָהָבוּֿֿ .

N.B. PAUSE-FORMS are sometimes used WHEN NOT IN PAUSE. And thus we find this last word תֵּאָהָבוּֿֿ used as 2 pl. m. Fut. Kal from אָהַב (with ֿ), a ‘PAUSE-FORM NOT IN PAUSE,’ in Ps. iv. 3.

(ט) PRONOUN-AFFIXES ADDED TO VERB-FORMS.

Pronoun-Affixes may be attached to Verb-forms, to represent OBJECTIVE PRONOUNS,—and also sometimes where, in English, a Preposition or some other word may be required.

Many Verb-forms undergo some change on receiving such Affixes. See Exercise-book, Obs. XXXIII-L [on pp. 208-212], and Tabs. XXIV-XXXI [on pp. xxxv-xlvi of Tabs.].

(') NOTES ON 'NOUN-FORMS.'

On page 56 we gave the Declension of a Masculine Noun with Pronoun-Affixes. There the purpose was to exemplify the AFFIX-forms, and therefore a Noun was chosen which remains unchanged in form when the Affixes are attached. So the Feminine Noun given on page 57 remains unchanged except as regards the Feminine ENDING $\eta\text{---}$. It may be well to give here a few brief remarks on Noun-forms themselves.

There are in Hebrew not only SINGULAR and PLURAL forms, as on pages 56 & 57, but also a DUAL form for which the special ending is $\imath\text{---}$ (thus, from η *a hand*, DUAL $\imath\eta$ *hands*). The Dual may be said to be chiefly used as a special Plural (if one may say so) for things 'double' or 'in pairs' (Comp. Exere.-book, page 32). And besides the FEMININE SINGULAR ending $\eta\text{---}$ (page 57), there is also the ending $\eta\text{---}$ (in Pause : $\eta\text{---}$), and the endings $\eta\text{---}$ (in Pause : $\eta\text{---}$), and the endings $\eta\text{---}$, $\eta\text{---}$.

The number of VARIOUS FORMS of Nouns in the SINGULAR is very great, and many of them undergo more or less CHANGE OF VOCALISATION both when 'in Construction,' and on taking the Plural form, and on receiving 'Pronoun-Affixes.' Practically the Student will doubtless find the help of his Dictionary more available to him than any treatment of the subject here could be. [Probably the multitude of forms would be utterly confusing to him at present.]* We may give here a few leading 'DECLENSIONS'—as they may be called.

* It is, however, a very interesting subject, though it may seem to be very dry perhaps to many, and it is certainly abstruse, and in some parts rather intricate. The present writer is somewhat fond of it, and would like to enter upon it here if he might; and he fancies that he could offer an attempt at arrangement involving some little improvement upon the various 'Methods of Classification' (if such they can be called) which have been adopted by various writers on the subject. [Some writers on Hebrew Grammar simply pass the subject by almost, or wholly, unnoticed.] It is one of those subjects which a public-spirited Journal might admit to its pages,—if not unwilling to give some little space to matter which only very few would know to be useful, and which many (it is to be feared) would consider tedious as well as dry and difficult.

I. (a) The פֶּעַל form. Take, for example, דָּבָר a word [Exerc.-book, Tab. IX]. [(־) marks TONE-SYLLABLES here.]

SINGULAR דָּבָר a word*, 'i.c.'† דָּבָר word of;—

my word	דְּבָרִי	thy (m.) word	דְּבָרָיו ¹	his word	דְּבָרוֹ
		thy (f.) word	דְּבָרֶיהָ	her word	דְּבָרֶיהָ
our word	דְּבָרֵינוּ	your (m.) word	דְּבָרֵיכֶם	their (m.) word	דְּבָרֵיהֶם
		your (f.) word	דְּבָרֵיכֶן	their (f.) word	דְּבָרֵיהֶן

PLURAL דְּבָרִים words, 'i.c.'† דְּבָרֵי words of;—

my words	דְּבָרַי ³	thy (m.) words	דְּבָרָיו	his words	דְּבָרָיו
		thy (f.) words	דְּבָרֶיהָ ²	her words	דְּבָרֶיהָ
our words	דְּבָרֵינוּ	your (m.) words	דְּבָרֵיכֶם	their (m.) words	דְּבָרֵיהֶם
		your (f.) words	דְּבָרֵיכֶן	their (f.) words	דְּבָרֵיהֶן

(β) The corresponding Feminine form פֶּעֶלָה. Take, for example, צְדָקָה righteousness [Exerc.-bk., App^x (C) to Tab. IX].

SINGULAR צְדָקָה righteousness, 'i.c.' צְדָקַת righteousness of.

my r.	צְדָקָתִי	thy (m.) r.	צְדָקָתָיו ¹	his right ^s .	צְדָקָתוֹ
		thy (f.) r.	צְדָקָתֶיהָ	her right ^s .	צְדָקָתֶיהָ
our r.	צְדָקָתֵנוּ	your (m.) r.	צְדָקָתֵכֶם	their (m.) r.	צְדָקָתֵהֶם
		your (f.) r.	צְדָקָתֵכֶן	their (f.) r.	צְדָקָתֵהֶן

PLURAL צְדָקוֹת righteousnesses, 'i.c.' צְדָקוֹת righteousnesses of.

my r.	צְדָקָתִי ³	thy (m.) r.	צְדָקָתָיו	his r.	צְדָקָתוֹ
		thy (f.) r.	צְדָקָתֶיהָ ²	her r.	צְדָקָתֶיהָ
our r.	צְדָקָתֵנוּ	your (m.) r.	צְדָקָתֵיכֶם	their (m.) r.	{ or צְדָקָתֵהֶם צְדָקָתֵהֶם
		your (f.) r.	צְדָקָתֵיכֶן	their (f.) r.	{ or צְדָקָתֵהֶן צְדָקָתֵהֶן

* Also a thing.

† See Note * on p. 56.

¹ In Pause : דְּבָרִי.

² In Pause : דְּבָרֶיהָ.

³ In Pause : דְּבָרַי.

[Obs. (a) The $\bar{\text{—}}$ under the ז [in the 'Construct' forms of (β) and in the forms 'with Pron.-Affixes']] is a 'SLIGHT'-Vowel, which replaces the $\bar{\text{—}}$ of the ז when the next letter has $\bar{\text{—}}$ (see § 56 above).

(b) For Great RULES respecting 'Construct' forms, *viz.* that they

- (i) DROP the Vowel NEXT BEFORE THE ACCENTED VOWEL of a word (if it CAN BE SO DROPPED),
- (ii) Shorten generally $\bar{\text{—}}$ (in a closed final syllable) into $\bar{\text{—}}$,
- (iii) Replace $\bar{\text{—}}$ sometimes by $\bar{\text{—}}$, etc.,
- (iv) Replace the ending $\text{הָ} \bar{\text{—}}$ by $\text{הָ} \bar{\text{—}}$,
- (v) Replace the ending $\text{הָ} \bar{\text{—}}$ by $\text{תָ} \bar{\text{—}}$,
- (vi) Retain UNCHANGED a ' $\bar{\text{—}}$ ' (EXCEPT in the last syllable of the Plural (*m.*) form), — also $\dot{\text{י}}$ (or $\bar{\text{—}}$), and $\dot{\text{י}}$, —
- (vii) Remain the same (without change) in the case of certain forms פָּעַל & פָּעַל , פָּעַל & פָּעַל , פָּעַל & פָּעַל , etc.,
- (viii) Change the forms פָּוֹל into פָּוֹל , and פָּוֹל into פָּוֹל ,
- (ix) Change the Plural ending $\text{יָ} \bar{\text{—}}$ into $\text{יָ} \bar{\text{—}}$, and the Dual $\text{יָ} \bar{\text{—}}$ also into $\text{יָ} \bar{\text{—}}$,

we may refer to the Exercise-book [§ 56, pp. 35 & 36, where examples are given in illustration of the Rules]. Also,

(A) For the very important RULE that

The Vowel NEXT BUT ONE BEFORE (or THIRD FROM) the ACCENTED VOWEL of a word is generally dropped (if it CAN BE so dropped) when the word is increased in length by the appendage of an additional syllable, —

And (B) For explanations of some FORMS in accordance with this RULE, —

we may refer to the Exerc.-book (§ 59, pp. 37 & 38).]

N.B. (i) Some Nouns which are apparently of the form פֶּעַל are not so really and do not belong to the Declension in I (a) at all. For instance, הָרֵשׁ *a smith or artificer*, and פָּרֵשׁ *a horseman*, belong to a Class of forms having DAGESH F. IN THEIR 2^d ROOT-LETTER (such as גַּנֵּב *a thief*), and the פֿ of their 1st Root-letter stands in the place of '— FOLLOWED BY DAGESH.' Such a פֿ, in place of '— followed by Dagesh,' is not dropped* like that of the 1st Root-letter in I (a) [on page 109], but remains unchanged. Thus the Construct form of הָרֵשׁ is הָרֵשׁ, and the Plural is הָרֵשִׁים; and so the Plural of פָּרֵשׁ is פָּרֵשִׁים;—etc.

(ii) Nouns of פֶּעַל form as above are *mī-l'rā* i.e. 'accented on the last syllable' [Note (*) on page 17 above]. There are several other Classes of forms *mī-l'rā*. There are also several Classes of forms *mī-l'él* i.e. 'accented on the penultima' [Note (†) on page 17 above],—thus the forms פֶּעַל (or פֶּעֶל or פֶּעֵל), פֶּעַל (or פֶּעֶל), and פֶּעַל (or פֶּעֶל or פֶּעֵל).

(iii) The FORMS OF THE PLURAL are the same in (II.) as in (I.).

II. (a) The פֶּעַל form. Take, for example מֶלֶךְ *a king*.

SINGULAR מֶלֶךְ *a king*, 'i.e.' the same (*viz.*) מֶלֶךְ *king of*.

my king	מִלְכִּי	thy (m.) king	מִלְכֵּךְ	his king	מִלְכּוֹ
		thy (f.) king	מִלְכֶּךְ	her king	מִלְכֶּיהָ
our king	מִלְכֵּנוּ	your (m.) king	מִלְכֵּכֶם	their (m.) k.	מִלְכֵּהֶם
		your (f.) king	מִלְכֵּכֶן	their (f.) k.	מִלְכֵּהֶן

PLURAL מְלָכִים *kings*, 'i.e.' מְלָכֵי *kings of*.

my kings	מִלְכֵּי	thy (m.) kings	מְלָכֶיךָ	his kings	מְלָכָיו
		thy (f.) kings	מְלָכֶיךָ	her kings	מְלָכֶיהָ
our kings	מִלְכֵּינוּ	your (m.) kings	מְלָכֵיכֶם	their (m.) k.	מְלָכֵיהֶם
		your (f.) kings	מְלָכֵיכֶן	their (f.) k.	מְלָכֵיהֶן

[Tab. X. 1.]

Obs. In these PLURAL forms the מ has פֿ; EXCEPT WHEN THE

* See Exercise-book § 55 (β) [page 34].

¹ In Pause : מִלְכִּי.

² In Pause : מִלְכֶּיךָ.

³ In Pause : מִלְכֵּי.

NEXT LETTER HAS — , in which case the מ takes a 'SLIGHT'-vowel (as said in § 56). The 'SLIGHT'-vowel here is — (i.e. the Declension-vowel* of the Singular).

(β) The corresponding Feminine form פַּעֲלָה. Take, for example, מַלְכָּה a queen.

SINGULAR מַלְכָּה a queen, 'i.c.' מַלְכַּת queen of.

my qu.	מַלְכַּתִּי	thy (m.) queen	¹ מַלְכַּתְּךָ	his queen	מַלְכַּתּוֹ
		thy (f.) queen	מַלְכַּתְּךָ	her queen	מַלְכַּתָּהּ
our qu.	מַלְכַּתֵּנוּ	your (m.) qu.	מַלְכַּתְּכֶם	their (m.) qu.	מַלְכַּתָּם
		your (f.) qu.	מַלְכַּתְּכֶן	their (f.) qu.	מַלְכַּתֵּן

PLURAL מַלְכוֹת queens, 'i.c.' מַלְכוֹת queens of.

my qu.	מַלְכוֹתַי	thy (m.) qu.	מַלְכוֹתֶיךָ	his queens	מַלְכוֹתָיו
		thy (f.) qu.	² מַלְכוֹתֶיךָ	her queens	מַלְכוֹתֶיהָ
our qu.	מַלְכוֹתֵינוּ	your (m.) qu.	מַלְכוֹתֵיכֶם	their (m.) qu.	$\left. \begin{array}{l} \text{or } \text{מַלְכוֹתָם} \\ \text{מַלְכוֹתֵיהֶם} \end{array} \right\}$
		your (f.) qu.	מַלְכוֹתֵיכֶן	their (f.) qu.	$\left. \begin{array}{l} \text{or } \text{מַלְכוֹתֵן} \\ \text{מַלְכוֹתֵיהֶן} \end{array} \right\}$

[Tab. XII. 1.]

Obs. In the PLURAL here also the מ has — ; EXCEPT WHEN THE NEXT LETTER has — , in which case the מ takes a 'SLIGHT'-vowel (as in § 56). The 'SLIGHT'-vowel here is — (i.e. the Decl.-Vowel in II. (a), or the Vowel of the מ in the Singular (מַלְכָּה)).

(γ) Some Nouns of the form פַּעֲלָה (and N.B. the פַּעֲלָה form has the same Declension) have — , and some have — ,† in the place of the — of the 1st Root-letter in (II, a). Thus,

* This is so GENERALLY. For some 'Variations' see 'Note IV. (2)' Tab. X. on [page x* of Tables in Exercise-book].

† This is specially so when the 1st Root-letter is ח , as in (ii) on page 113.

¹ In Pause :מַלְכָּה.

² In Pause :מַלְכָּה.

³ In Pause :מַלְכָּה.

(i) From נָדַר or נָדָר *a vow* ('i.e.' the same) the forms are

נָדַרְיָה	נָדַרְיָה (נָדַרְיָה)	נָדַרוּ (נָדַרוּהָ)	Singular נָדַר or נָדָר
נָדַרְנוּ	נָדַרְכֶּם (נָדַרְכֶּן)	נָדַרְם (נָדַרְם)	
נָדַרְיָה ³	נָדַרְיָה (נָדַרְיָה ²)	נָדַרְיוּ (נָדַרְיוּהָ)	Plural. נָדַרְיָהִים (נָדַרְיָהִים)
נָדַרְינוּ	נָדַרְיָהִם (נָדַרְיָהִם)	נָדַרְיהֶם (נָדַרְיהֶן)	

So סָפַר *a book*, gives סָפְרוּ, סָפְרָה etc.

(ii) From חָלַק *a part or portion* (i.e. the same) the forms are

חָלַקְיָה	חָלַקְיָה (חָלַקְיָה)	חָלַקוּ (חָלַקוּהָ)	Singular חָלַק
חָלַקְנוּ	חָלַקְכֶּם (חָלַקְכֶּן)	חָלַקְם (חָלַקְם)	
חָלַקְיָה ³	חָלַקְיָה (חָלַקְיָה ²)	חָלַקְיוּ (חָלַקְיוּהָ)	Plural חָלַקְיָהִים (חָלַקְיָהִים)
חָלַקְינוּ	חָלַקְיָהִם (חָלַקְיָהִם)	חָלַקְיהֶם (חָלַקְיהֶן)	

(iii) So also there is sometimes —, and sometimes —, in place of the — of 1st Root-letter in (β)—i.e. in the Feminine 'Form and Declension' on page 112.—Thus, in the forms פַּעֲלָה and פִּעֲלָה, and the corresponding Declensions, as in (a) & (b) following, viz.

(a) From שִׁפְחָה *a woman-servant* (i.e. שִׁפְחָה) the forms are

In the SINGULAR, שִׁפְחָתָהּ & שִׁפְחָתָהּ, etc.; and

In the PLURAL (שִׁפְחָתוֹ, i.e. שִׁפְחָתוֹ), שִׁפְחָתוֹ & שִׁפְחָתוֹ etc.

(b) From חֶלֶק *a portion, a field*, (i.e. חֶלֶק), the forms are

In the SINGULAR, חֶלְקָתָהּ & חֶלְקָתָהּ etc.; and

In the PLURAL (חֶלְקוֹתָהּ, i.e. חֶלְקוֹתָהּ), חֶלְקוֹתָהּ etc.

¹ In Pause :חָיָה.

² In Pause :חָיָה.

³ In Pause :חָיָה.

III. (a) The פֶּעֶל form. Take, for example, חֹדֶשׁ *a month*.

SINGULAR חֹדֶשׁ *a month*, 'i.c.' the same (*viz.* חֹדֶשׁ *month of*).

my month	חֹדְשִׁי	thy (m.) month	חֹדֶשְׁךָ ¹	his month	חֹדֶשׁוֹ
		thy (f.) month	חֹדֶשְׁךָ	her month	חֹדֶשֶׁהָ

our month	חֹדְשֵׁנוּ	your (m.) month	חֹדֶשְׁכֶם	their (m.) month	חֹדֶשָׁם
		your (f.) month	חֹדֶשְׁכֶן	their (f.) month	חֹדֶשֶׁן

PLURAL חֹדָשִׁים *months*, 'i.c.' חֹדְשֵׁי *months of*.

my months	חֹדְשֵׁי ³	thy (m.) months	חֹדָשֶׁיךָ	his months	חֹדָשָׁיו
		thy (f.) months ²	חֹדָשֶׁיךָ	her months	חֹדָשֶׁיהָ

our months	חֹדְשֵׁינוּ	your (m.) m.	חֹדָשֶׁיכֶם	their (m.) m.	חֹדָשֶׁיהֶם
		your (f.) m.	חֹדָשֶׁיכֶן	their (f.) m.	חֹדָשֶׁיהֶן

[Comp. Tab. XI.]

(β) The corresponding FEMININE form is פֶּעֶלָה. Take, for example, חֲרָבָה *a desolation*.

SINGULAR חֲרָבָה *a desolation*, 'i.c.' חֲרָבַת *desolation of*.

my d.	חֲרָבַתִּי	thy (m) d.	חֲרָבַתְךָ ¹	his desol.	חֲרָבַתּוֹ
		thy (f.) d.	חֲרָבַתְךָ	her desol.	חֲרָבַתָּהָ

our d.	חֲרָבַתֵּנוּ	your (m.) d.	חֲרָבַתְכֶם	their (m.) d.	חֲרָבַתָּם
		your (f.) d.	חֲרָבַתְכֶן	their (f.) d.	חֲרָבַתָּהֶן

PLURAL חֲרָבוֹת *desolations*, 'i.c.' חֲרָבוֹת.

my d.	חֲרָבוֹתַי ³	thy (m.) d.	חֲרָבוֹתֶיךָ	his d.	חֲרָבוֹתָיו
		thy (f.) d.	חֲרָבוֹתֶיךָ ²	her d.	חֲרָבוֹתֶיהָ

our d.	חֲרָבוֹתֵינוּ	your (m.) d.	חֲרָבוֹתֶיכֶם	their (m.) d.	$\left\{ \begin{array}{l} \text{or } חֲרָבוֹתָם \\ \text{חֲרָבוֹתֵיהֶם} \end{array} \right.$
		your (f.) d.	חֲרָבוֹתֶיכֶן	their (f.) d.	

* The ך under the 1st Root-letter here is ם.

¹ In Pause :חֲרָבָה.

² In Pause :חֲרָבָה.

³ In Pause :חֲרָבָה.

[Obs. (a) It may be useful to designate as an 'ā-Declension' the Declension-form פֶּעַל, פֻּעַל, etc., in (II, a) on p. 111;—and as an 'ĕ-Declension' the Declension-form פֶּעַל, פֻּעַל, etc. in (II, γ. ii); and as an 'ĩ-Declension' the Declension-form פֶּעַל or פֻּעַל, פֻּעַל, etc., in (II, γ. i);—and as an 'ō-Declension' the Decl.-form פֶּעַל, פֻּעַל, etc., (the פֻּ of the 'פ' being ō), in (III, a).

(b) There may be פֻּ in place of the פֶּ of פֶּעַל, and פֻּ פֻּ in place of the פֶּ פֶּ of פֶּעַל, by reason of one of the letters ה ח ע,—as in זֶרַע *seed* (which has the 'פֻּ' or 'ā-Decl.' זֶרַע, etc.), דִּקְחָ doctrine (which has the 'פֻּ' or 'ĩ-Decl.' דִּקְחָ, etc.), נֶעַר *a boy* (which has the 'פֻּ' or 'ā-Decl.' נֶעַר, etc.), נֶעֱרַךְ *dawn* (which has the 'פֻּ' or 'ā-Decl.' נֶעֱרַךְ, etc.), גְּבוּהָ *height* (which has the 'ō-Decl.' גְּבוּהָ, etc.), פֶּעַל *work* (which has the 'ō-Decl.' פֶּעַל, etc.).

(c) The ō-Declension may be said to include what might be called an ũ-Declension, inasmuch as a few Nouns of פֶּעַל (or פֻּעַל) form have Decl.-forms with פֻּ as, for instance, קִמְצוּ from קִמֵּץ. See also the latter part of Note (*) on Tab. XI.

(d) We may perhaps mention here that some Nouns of פֶּעַל (or פֻּעַל) form take פֻּ ō under the 1st Root-letter in their PLURAL forms (and some take פֻּ under a non-Guttural even). Thus, from קָרַשׁ, we have the Plural form קָרָשִׁים (and קָ in the same with ה prefixed), etc. See also Note (†) on Tab. XI.—See Note (§) on Tab. XI for forms from אָהַל, Plural אֹהֲלִים & אֹהֳלִים.

(e) Some Nouns, although not having הֶ or any other Feminine ending in the Singular, have the Feminine נֹת (or נֹת) form of Plural. Thus צִבָּה *a host* has the Feminine-Plural form צִבָּאוֹת *hosts*, and so אֶרֶץ *earth* or *a land* has Plural אֶרֶצוֹת *lands*, גֶּרֶן *a threshing-floor* has Pl. גֶּרְנוֹת *threshing-floors*, etc.—Such Plurals are declined like צִדְקוֹת in (β) page 109.

* The Vowel of the 2^d Root-letter is a 'SLIGHT'-Vowel in place of the Compound-Shva, because the 3^d Root-letter here has Shva (§ 56).

(f) Some Feminine Nouns have the Masc. form of Plural. Thus, דְּבוּרָה *a bee* has the Plural דְּבוּרִים *bees*. And

(g) Some Nouns have both forms of Plural (Exerc.-bk. § 45).]

The following little Table may be useful—exhibiting the sameness of PLURAL form in the case of several Classes of SINGULAR forms [(A) Masc., (B) Fem.] :—

(A) MASCULINE FORMS.

PLURAL.	SINGULAR.
פְּעָלִים ,	[as in I (a) page 109] פָּעַל (I)
	(פָּעַל or, פָּעַל or, פָּעַל) (II)
	(פָּעַל or, פָּעַל) *(III)

(B) FEMININE FORMS.

PLURAL.	SINGULAR.
פְּעֻלוֹת ,	(פְּעֻלָּה & פְּעֻלָּה) (I)
	(פְּעֻלָּה or, פְּעֻלָּה) †(II)
	(פְּעֻלָּה † & פְּעֻלָּה †) †(III)

* For some little 'Variations' in Plural forms of these see above [Note (d) on page 115],—also Tab. XI. (Notes † & §).

† See Exerc.-book § 66 & 67 [page 40], and § 68 [page 41].

‡ The פ of the 1st Root-letter here is צ.

DUAL forms of Nouns in I, II, III,—on pp. 109, 111, 114.

As remarked above (page 108) some Nouns have a Dual form, for which the special ending is ים'.

(a) The Dual of a פֶּעַל form is פְּעָלִים. Thus,

כַּנְף *a wing*, DUAL כַּנְפִים *wings*, 'i.c.' כַּנְפֵי; and, w. Pron.-Affs.,

my wings	כַּנְפֵי ³	thy (m.) wings	כַּנְפֶיךָ	his wings	כַּנְפָיו
		thy (f.) wings	כַּנְפֶיךָ ²	her wings	כַּנְפֶיהָ
our wings	כַּנְפֵינוּ	your (m.) w.	כַּנְפֵיכֶם	their (m.) w.	כַּנְפֵיהֶם
		your (f.) w.	כַּנְפֵיכֶן	their (f.) w.	כַּנְפֵיהֶן

(β) The Dual of a פֶּעַל or פְּעָל form is פְּעָלִים or פְּעֵ. Thus,

רֶגֶל *a foot*, DUAL רַגְלִים *feet*, 'i.c.' רַגְלֵי; and, with Pron.-Affs.,

my feet	רַגְלֵי ³	thy (m.) feet	רַגְלֶיךָ	his feet	רַגְלָיו
		thy (f.) feet	רַגְלֶיךָ ²	her feet	רַגְלֶיהָ
our feet	רַגְלֵינוּ	your (m.) feet	רַגְלֵיכֶם	their (m.) feet	רַגְלֵיהֶם
		your (f.) feet	רַגְלֵיכֶן	their (f.) feet	רַגְלֵיהֶן

(γ) The Dual of פֶּעַל or פְּעָל form is פְּעָלִים* or פְּעֵ*. Thus,

חֶפֶן *a fist*, DUAL חֶפְנִים* *fists*, 'i.c.' חֶפְנֵי*; and, w. Pron.-Affs.,

חֶפְנֵי	חֶפְנֶיךָ (חֶפְנֵיךָ ²),	חֶפְנָיו (חֶפְנֵיהָ),
חֶפְנֵינוּ	חֶפְנֵיכֶם (חֶפְנֵיכֶן),	חֶפְנֵיהֶם (חֶפְנֵיהֶן),

This long 'Note on Noun-forms' would be too long if we were to attempt to give more here now than the two following Declensions of (1) a פֹּעֵל and (2) a פְּעָה form. [See next page.]

* The פ of the 1st Root-letter here is פ.

¹ In Pause :ים'.

² In Pause :יך'.

³ In Pause :יו'.

(1) The פֹּעַל form. Take, for example, שׁוֹמֵר *a preserver*.
SING. שׁוֹמֵר *a preserver*, 'i.e.' the same;—and, with Pron.-Affs.,

my p.	שׁוֹמְרִי	thy (m.) p.	^a שׁוֹמְרֶךָ	his preserver	שׁוֹמְרוֹ
		thy (f.) p.	שׁוֹמְרֶךָ	her preserver	שׁוֹמְרָהּ
our p.	שׁוֹמְרֵנוּ	your (m.) p.	שׁוֹמְרֵכֶם	their (m.) p.	שׁוֹמְרֵם
		your (f.) p.	שׁוֹמְרֵכֶן	their (f.) p.	שׁוֹמְרֵן

PLURAL שׁוֹמְרִים *preservers*, 'i.e.' שׁוֹמְרֵי;—and, with Pron.-Affs.,

my p.	שׁוֹמְרֵי ³	thy (m.) p.	שׁוֹמְרֶיךָ	his preservers	שׁוֹמְרָיו
		thy (f.) p.	שׁוֹמְרֶיךָ ²	her preservers	שׁוֹמְרֶיהָ
our p.	שׁוֹמְרֵינוּ	your (m.) p.	שׁוֹמְרֵיכֶם	their (m.) p.	שׁוֹמְרֵיהֶם
		your (f.) p.	שׁוֹמְרֵיכֶן	their (f.) p.	שׁוֹמְרֵיהֶן

(2) The form פֻּעַל. Take, for example, עֹשֶׂה *a maker*.

SINGULAR עֹשֶׂה *a maker*, 'i.e.' עֹשֶׂה;—and, with Pron.-Affs.,

my maker	{	thy (m.) maker	עֹשֶׂיךָ ¹	his maker (עֹשֶׂה & עֹשֶׂהוּ)	עֹשֶׂהוּ
		thy (f.) maker	עֹשֶׂיךָ	her maker	עֹשֶׂהָ
our maker	עֹשֶׂינוּ	your (m.) m.	עֹשֶׂיכֶם	their (m.) maker	עֹשֶׂם
		your (f.) m.	עֹשֶׂיכֶן	their (f.) maker	עֹשֶׂן

PLURAL עֹשִׂים *makers*, 'i.e.' עֹשִׂי;—and, with Pron.-Affs.,

my makers	עֹשִׂי ³	thy (m.) makers	עֹשִׂיךָ	his makers	עֹשִׂיו
		thy (f.) makers	עֹשִׂיךָ ²	her makers	עֹשִׂיהָ
our makers	עֹשִׂינוּ	your (m.) m.	עֹשִׂיכֶם	their (m.) makers	עֹשִׂיהֶם
		your (f.) m.	עֹשִׂיכֶן	their (f.) makers	עֹשִׂיהֶן

* (i) The ־ of the 2^d Root-letter here is a 'SLIGHT'-vowel, in place of the ־ because the next letter has Shva here. (ii) When the 2^d Root-letter is one of the four אהחע, there is ־ for the Moving-Shva under it and ־ as the 'SLIGHT'-vowel in place of the ־ here [Comp. 'Appx. (B) to Tab. IX' (5)].

† The הוּ form is the usual one for the 3 s.m. Pron.-Aff. with Nouns in הוּ. The הִ form is comparatively rare with these Nouns.

‡ This form occurs in the case of רֹאֶה, in רֹאִי *my seer* (= *one seeing me*). The הִ form is properly for the Objective *me* (as in "*one making me*"), for which there is הִ in רֹאִי Is. xlvii. 10 (*one seeing me*).

^a In Pause: שׁוֹמְרֶךָ. ¹ In Pause: עֹשֶׂיךָ. ² In Pause: עֹשִׂיךָ. ³ In Pause: עֹשִׂי.

[The following References to the Exercise-book may be useful:—

For the pointing of the prefixes (i) ו, (ii) בּ פּ ל, (iii) מ, (iv) ה, see pages 1–6 of the Exercise-book.

For the Personal Pronouns see pages 9 & 10, and Tab. I.

For Pronoun-Affixes attached to (1) בּ, (2) ל, (3) פּ, (4) מ, see Tab. II. and the 'Notes' thereon.

For Pron.-Affs. attached to (1) אַת (Objective), (2) אַת *with*, (3) עִם *with*, see Tab. III.

For Pron.-Affs. attached to (1) אֵל *to*, (2) עַל *on*, see Tab. IV.

For 'VARIOUS FORMS' of such Pron.-Affs.,—see Tab. VIII.

[Declension-forms of NOUNS with PRONOUN-AFFIXES.]

For פֻּעֵל forms, see Tab. IX.

For some Variations in Declension-forms of פֻּעֵל words, see Notes on Tab. IX.

For פֻּעֵל forms, and some others, see 'App^x (A) to Tab. IX' and Notes thereon.

For פּוֹעֵל forms, and מַפְעֵל*, and some others,—see 'App^x (B) to Tab. IX.'

* (i) The מ here is 'PREFORMATIVE,' or a 'FORM-PREFIX' before the 1st Root-letter, as in מִכְתָּב *writing* (fr. Root כתב), מִשְׁפָּט *judgment* (fr. Root שפט), etc.

The corresponding Feminine form is מַפְעֵלָה, as in מִלְחָמָה *war*. For the Declension of this form, in the SINGULAR, the Decl. of the מַפְעֵלָה form is used [comp. (ζ) on page x** of Tables].

(ii) A few other letters as 'FORM-PREFIXES' occur; viz. א as in אֶשְׁנֵב *a lattice* (fr. Root שנב), אֶשְׁבֹּל *a cluster* (fr. Root שכל), etc.,—and י as in יֶהָר *oil* (fr. Root צהר), etc.,—and ת in תַּלְמִיד *a disciple*, etc.—The use of ה as 'Form-prefix,' as in הִשְׁמָעוּת *a hearing* (fr. Root שמע), and a few others, is *rare* in Biblical but *very common* in post-Biblical Hebrew.

(iii) The last-mentioned Noun has an added TERMINATION ית; so ית in תַּרְבִּית *increase* (fr. Root רבה). So some have ית in נִפְרִית *brimstone* (fr. Root נפר) and תַּכְלִית *perfection* (fr. Root כלה). Also

(iv) Some Nouns have the added termination יָ, as בְּנִשָּׁן *a furnace* (fr. Root כבש); and יָ as in חֲסָרוֹן *deficiency* (fr. Root חסר), etc.

(v) The letters which are so used as 'Formative' letters, in the case of NOUN-FORMS, have sometimes been classed in the Mnemonic form האמנותי (which is read thus, הַאֲמָנוּתִי *hē-ʾāmantiv*).

For פִּעְלָה forms, and some others,—and for some Variations in Decl.-forms of פִּעְלָה words,—see ‘App^x (C) to Tab. IX’ and Notes thereon.

For פִּעֵל forms, etc., see Tab. X.

For פִּעַל forms, etc., see Tab. XI.

For פִּעְלָה, פִּעֵלָה, and פִּעַלָה forms, see Tab. XII.

For some variations in פִּעֵל & פִּעַל forms, etc., see Notes on Tabs. X–XII (especially on pp. x* & x** of Tabs.).

For Decl.-forms of words ending in תַּ־ תְּ־ (& תַּ־ תְּ־),—and for a few remarks on דָּוִד, חֲמַט, יָפִי, צֵל, שֹׁק, שָׁוֶה, שָׁוֶה,—see page x** of Tabs.

For some forms of words ending in תַּ־ & תְּ־ see Note (†) on page x** of Tabs.

For Decl.-forms of דָּבַשׁ, פָּרִי, חֲלִי, etc., see page 40 of Exerc.-book.

For Decl.-forms of אָב, אָח, בֵּית, בֶּן, בָּת, פֶּה, see Tab. XIII.

Some important forms are given in the Notes on Tab. XIII.

For the *unaccented* ending הַ־ see pp. 41 & 42 (§§ 70 & 71).

For the RELATIVE PRONOUN אֲשֶׁר, *who* or *which*, see pp. 21–24.

For the Pronouns זֶה *this* (*m.*), זאת *this* (*f.*), אֵלֶּה *these* (*m. & f.*), as used in such expressions as “*this is—*,” “*these are—*,” see page 28; but

For the same used *Adjectivally* as in “*this thing*,” “*these things*,” etc., see pages 58 & 59 (AFTER ‘ADJECTIVES’).

For the INTERROGATIVE PRONOUNS מִי *who*?, מַה (or מָה or מַה) *what*?, see page 29.

For ADJECTIVES see pages 50–55.

For NUMERALS see pages 62–68.

Verb-forms are dealt with and illustrated on pages 69–220, and in Tables XIV–XXXI.]

(2) OTHER VOICE-FORMS.

Besides the SEVEN Voice-forms on pages 58–73 above, there are some other forms which now and then occur. We may mention what are called ‘*Po-lél*,’* ‘*Po-läl*,’* and ‘*Hithpo-läl*,’*—mentioned in Hebrew form on page 175 of Exerc.-book.

Also ‘*Pil-pél*’ forms, as they are called [ib. (a, 1)];

‘*Pol-päl*’ forms, [ib. (a, 2)]; and

‘*Hithpal-pél*’ forms, [ib. (a, 3)].

‘*Pi-pä*,’ ‘*Pö-pä*,’ and ‘*Hithpä-pä*,’ forms [ib. page 176 (β)];

‘*Pi-läl*,’ and ‘*Pü-läl*,’ forms [ib. (δ, a)];

‘*Päl-äl*,’ and ‘*Pöäl-äl*,’ forms [ib. (δ, b)].

‘*Po-él*,’* (instead of *Pi-él*) forms [ib. (ε, a)];

‘*Po-phél*,’* (instead of *Pi-él*) forms [ib. (ε, b)];

‘*Pü-lä*,’ (instead of *Pü-äl*) forms [ib. (ε, c)];

‘*Tiph-il*,’ (instead of *Hiph-il*) forms [ib. p. 177 (ε, d)];

‘MIXED’ forms ‘*N’pho-al*,’ ‘*Nithpā-él*,’ and ‘*Hothpa-äl*,’ forms [ib. (ε, e)].

The ך of ‘*Hiph-il*,’ and also that of ‘*Hithpā-él*,’ is sometimes replaced by ם [ib. page 177 (ζ)].

There are words which by some are taken to have ‘*Quadri-literal*’ Roots, and by others are considered to be ‘*reducible to three Root-letters*,’ or as ‘*Composite*’ [ib. page 177 (η)].

Some forms may be said to be ‘*Compounded*’ of two Ordinary forms ‘*Mixed up together*,’ Comp. the passage translated from Ben Zev’s Grammar on pages 177 & 178 of the Exercise-book.

* N.B. The *o* should be pronounced *broadly*—for the י.

(NOTE ל) י CONVERSIVE.

I. In the latter part of Note (*) on page 95, mention was made of a “prefix י” That י (bearing — and followed by Dagesh) is *not merely* the ordinary prefix י, which signifies “and,” “thus,” etc. [Comp. Exerc.-bk. p. 1, Note (*)]. The ‘ordinary prefix י’ is NOT followed by Dagesh. The ‘י bearing — followed by Dagesh’ stands ONLY BEFORE A FUTURE TENSE, and has a special name. It was called by Hebrews **יִהְיֶה** [which is read ‘*Vaúv hä-hi(p)-puk*’] i.e. the “י OF THE CHANGE,”—and so the terms ‘י *Conversivum*’ and ‘י *Conversive*’ have come into use for it. The old term ‘*Vaúv OF THE CHANGE*’ seems to us much the best name for it. But for practical purposes ‘*Vaúv Conversive*’ will do. This latter term has been in use for some time, and it is a more convenient expression than ‘The *Vaúv OF THE CHANGE*’—for which let it be supposed to stand.

[THE ‘CHANGE’ may be said to be ‘a change of the POINT OF REFERENCE’ FOR TIME OF ACTION,—not, observe, an ‘arrest of PROGRESS,’ but a ‘change of the POINT WITH REGARD TO WHICH the progress is estimated.’]

Probably, however, the Student does not care to trouble himself with this—which is therefore enclosed within brackets. He would doubtless much rather have the matter illustrated by an example or two, as follows]:—

(i) The Hebrew word for “[he] shall reign” in 1 Kings i. 13, & 24, & 30, etc., is **יִמְלֹךְ** 3 s.m. Fut. KAL (as on p. 59) fr. **מָלַךְ**; and the SAME word with the prefix י BEARING — FOLLOWED BY DAGESH becomes **וַיִּמְלֹךְ** which is the Hebrew word for “and [he] reigned” in 1 Kings xi. 25 & 43, xiv. 31, xv. 8 & 24 & 28, xvi. 22, etc., etc.

(ii) So the Hebrew word for “[he] shall call” in Gen. xli. 33 is **יִקְרָא** 3 s.m. Fut. KAL (as on page 61, but with — in the ‘Open’ syllable **קָרָא** here in place of the — of the ‘Closed’ syllable **קָרַע** there—Comp. Exerc.-book, p. 185, Obs. XXIII) fr. **קָרָא**; and the SAME word with the prefix י BEARING —

FOLLOWED BY DAGESH becomes יקרא which is the Hebrew word for “*and he CALLED*” in Gen. xlvii. 29, etc.

(iii) So the Hebrew word for “*Thus HATH TAKEN AWAY,*” and that for “*and HATH GIVEN,*” in Gen. xxxi. 9, are also such forms with this ‘prefix י bearing — followed by Dagesh.’ [The Hebrew words WITHOUT THIS PREFIX stand, the first one for “*HE SHALL DELIVER*” in 2 Kings xvii. 39,* and the second one for “*he SHALL GIVE*” in Ex. xxi. 32, etc.]. Multitudes of such examples might easily be given. But those above are sufficient to enable the Student to see to some extent why this prefix has been called ‘י CONVERSIVE.’ †

II. We may add that the name ‘י Converse’ is often used also for the י (the ordinary prefix) when prefixed to a Past-Tense—as in וסמך *and he shall put* Lev. i. 4 (3 s.m. PAST Kal with י); and so in ושרט *and he shall kill* Lev. i. 5, and in a vast number of other instances.

We may not say more on this matter here. The RULES will be found on pages 100–102 of the Exercise-book.

(NOTE D) THE NAMES OF THE HEBREW TENSES.

“Much strange confusion and misapprehension have been introduced by some in regard to the usage of the Hebrew Tenses”—is a remark which we have ventured to make on this subject in § 149 of the Exercise-book.

There are but two ‘Tenses’ or ‘TIME-forms’ in Hebrew, and these have for ages been thought (and by many Hebrew Scholars are still thought) to have reference to the two great main divisions of time, *viz.* the PAST and the FUTURE (between which the Present is strictly but an everchanging instant—Comp. page 98 of the Exercise-book).

Some few years ago the opinion was started that the second of the two Hebrew Tenses mentioned above should be called

* For the *difference of form* of the word with and without that prefix, see Exerc.-book, page 222 (2).

† Some Moderns wish to call it otherwise—as ‘י *Consequitivum*,’—with whose opinion we are quite unable to agree.

the 'Present'* instead of 'Future.' So it was the fashion for a time to call the Tense the 'Present.' That fashion may safely be said to have now passed away, although it was (and is still) tenaciously held by some distinguished Persons of high consideration and authority. Others have preferred the opinion that the Tense is some '*Indefinite* form' which may be rendered *indefinitely* (not to say "anyhow"). The form in which this opinion was held may also now be said to have passed or at least to be passing away. Another opinion now is more fashionable:—*viz.* to call this Tense an 'Imperfect,' † instead of 'Future,' (and to call the other Tense 'Perfect' instead of 'Past' ‡). The name has been cleverly devised for getting over rather than dealing with thoroughly a somewhat important set of the circumstances of the case. It is not satisfactory: but we must allow that it is in fashion just at present. We are not able to adopt the name: and we think the fashion one of the *passing* fashions of the day [Comp. the latter part of Note (§) on page 46 above]. Those who wish to adopt the fashion must of course be allowed the full liberty to do so if they please,—and those may for convenience sake be called

'IMPERFECT' SCHOLARS.

And as we doubt not that Scholars of the time to come, in Future, will agree with the Hebrew Scholars of Past ages in regarding the two Hebrew Tenses as the PAST and FUTURE Tenses, so we need have no hesitation in speaking of these as THE

SCHOLARS OF THE 'PAST' AND THE 'FUTURE.'

* In Hebrew, *Present* action is expressed by a *Participle* thus:—"A man is visiting" is represented by the Hebrew word for "*a man*" and the Hebrew Participle for "*one (m.) visiting*." Comp. § 124 at foot of page 72 of Exerc.-book.

† In the sense of '*unfinished*,'—for UNFINISHED ACTION.

‡ Some use the term 'Preterite' instead of 'Past.' We very much prefer the term 'Past,' *viz.* the short English equivalent of the Latin word '*præteritum*,' to the long Anglicised form of the Latin word—*viz.* *preterite*.

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* i. e. Except as regards *Termination*.

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